

THE CONGREGATIONALIST AND CHRISTIAN WORLD

15 December, 1906

The Pilgrim Succession

(FOREFATHERS' DAY, DEC. 21)

This be our story, then, in that far day,
When others come their kindred debt to pay.
In that far day? O what shall be
In this dominion of the free
When we and ours have rendered up our trust,
And men unborn shall tread above our dust?
O, what shall be? He, He alone
The dread response can make,
Who sitteth on the only throne
That time shall never shake;
Before whose all-beholding eyes
Ages sweep on and empires sink and rise.
Then let the song to Him begun,
To Him in reverence end;
Look down in love, Eternal One,
And Thy good cause defend;
Here, late and long, put forth Thy hand,
To guard and guide the Pilgrim band.

CHARLES SPRAGUE



DEC 14 1906

LEST WE FORGET!

Some churches postpone their
Annual Offering to the

Congregational Church Building Society

till the last of the year. They should REMEMBER that the
Fiscal Year Closes December 31,
and be sure to get their offerings in before that date.

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For One Hundred and Forty-nine Churches,				\$300,000
For California Emergency Fund,	=	=	=	\$150,000

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to get it in this year if taken at once.

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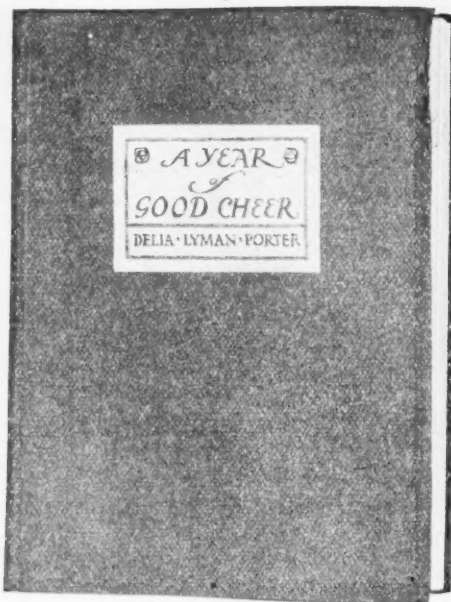
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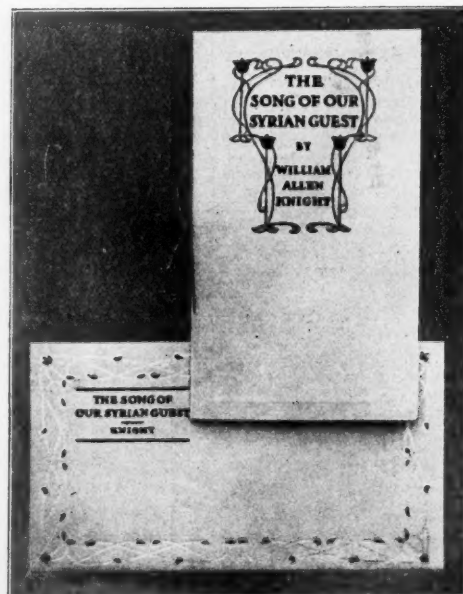
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The Daily Portion

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Dec. 16, Sunday. *The Loving Father.*—Luke 15: 11-32.

We are too ready to take this parable in sections and to make the prodigal the central figure. Christ's meaning can only be gained by fixing attention on the father. He is alike to both his sons, loving them equally and ready to do the best for each. But he does not compel either to make the higher choice. If the prodigal is really nearer his father's heart in the far country than the elder brother in the home fields, that only illustrates the greater hope of Jesus for publicans and sinners than for the self satisfied.

Our Father in heaven, we thank Thee that Thou desirest our hearts' love and that Thou desirest that we should become worthy of Thine own affection by our free choice of good. Leave us not to ourselves, we pray Thee, but so keep us in the companionship of Thy Holy Spirit that we may be moved and inclined to choose Thy way.

Dec. 17. *Light and Love.*—1 John 1: 1-10; 2: 1-6

Christ was God's life manifested and, because to men, therefore in a man's life in the conditions of the earth. There is no darkness in God, no concealments and no falsehood. But there are mysteries—depths and heights flooded with a splendor which blinds our sight. But growing capacity will bring us growing knowledge. We must always remember that the initiative belongs to God [1 John 4: 10]. He is ready, though we are not. Our part is confession, God's is cleansing. But the confession of the Christian includes his own earnest desire to be rid of sin.

Dec. 18. *Brotherly Love.*—1 John 2: 7-29.

Christian life is social. He who is un-brotherly is un-Christian. To make these commonplaces real to our own hearts is to make our life a power in the world for good and to lay hold upon eternal things. Love comes first, the evil desires and affections which the apostle classes under the thought of the world which is opposed to God, are all perishable things.

Dec. 19. *Our Father's Love*—1 John 3: 1-24.

These words stand out in striking contrast to the natural character of the "son of thunder," who was covetous of personal distinction at the expense of others, and ready to call down fire from heaven at an insult to his Master. The son should be like the father. But when that father is God the thought opens out in vistas of awe and wonder. Sonship is a present relation; "And such we are."

Dec. 20. *Casting Out Fear.*—1 John 4: 1-21.

"There is no fear in love"—a bold statement and of doubtful truth unless the object of our love is lofty and our love is pure. So the apostle immediately qualifies it by saying that "perfect love casteth out fear." The way to make our love less fearful is to fasten it first on God. That will give us the true perspective, that will enable us to wait and hope.

Dec. 21. *Overcoming Faith*—1 John 5: 1-21.

Obedience is the test of love. Christ calls us to an overcoming faith. Negative and quiescent Christianity can never be a power. When we are victorious God triumphs with us, for he is in us. The indwelling God is the true confidence for overcoming.

Dec. 22. *The Word of God by Joel.*—Joel 2: 1-20.

Joel comes after the exile, in an age of priestly thought. He sees in the plague of grasshoppers which had devoured the land God's anger. Repentance is to be manifested in solemn public worship. Upon this follows the promise that the locust army shall be destroyed. The thought is strange to our modern view of the chain of causal relations, but this view must not imprison God or deprive him of initiative in the world which he has made.



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Scandinavian Congregationalism

The *Lutheran* is disturbed because statistics show that in the city of Worcester, Mass., there are eight Baptist, Congregational and Methodist congregations where either Swedish, Norwegian, Danish or Finnish are preached, as over against only five that are Lutheran. Inasmuch as this state of affairs is more than local, the *Lutheran* calls on its readers to face the fact that those whom it pleases to call "sectarians" are getting hold of immigrants faster than the Lutheran Church in which they were trained. We are interested in noting the credit which this journal gives, for such measure of success as Congregationalists have had in attracting Swedish immigrants, to Pastor Waldenstrom. Says the *Lutheran*:

The most important mission problem, therefore, which the Scandinavian portion of our Church has to solve, is to reach

the immigrant before he has had time to forget his first spiritual mother. Notwithstanding the very rapid strides the Church has made in gathering the children of the *diaspora* into its folds, it will always have abundant reason to chide itself for its passivity and supineness in the past. The instances are entirely too numerous where the Lutheran Church has been completely outgeneraled by Congregationalists, Methodists and Baptists. The field was ours, but we did not occupy until it was too late. It seems to be a Lutheran weakness to settle down to some specific task beyond the horizon of which we little care to see.

The house of my soul is narrow. O enlarge it that Thou mayest enter in. It is ruinous, O repair it. It displeases Thy sight; I confess it, I know, but who shall cleanse it, or unto whom shall I cry but unto Thee?—*Augustine*.

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Resolution Passed October 24, 1906

"Resolved: That the delegates and other representatives of the churches gathered at this Sixtieth Annual Meeting of the A. M. A. at Oberlin, O., urge upon the churches and benevolent persons throughout the country the necessity of making every possible effort to increase the income of the association during the year now beginning. We resolve that not less than \$250,000 from living donors be the goal of our immediate endeavor. We affirm that the work of the A. M. A. involves the redemption and preservation of our nation as well as the progress of the kingdom of God, and therefore rightly claims the generous interest and hearty support of all Christians and patriots. We believe that this year the A. M. A. should have a foremost place in the benevolence of the churches. We, therefore, earnestly request that 'Forefathers' Day,' or the Sunday preceding or following that day, be set apart for special offerings to increase immediately the income of the association."

WHAT RESPONSE DO YOU MAKE?

A Conservative Estimate

Two Hundred and Fifty Thousand Dollars in gifts from living donors for the work of the American Missionary Association in the current fiscal year is a conservative estimate. The needs of the field demand more. The delegates and representatives of the churches, however, desired to be carefully within the possibilities even though not reaching the necessities in their appeal. This means an increase of a little more than a third of that received last year. A Co-operative Committee representative of different geographical centers was elected to act with the Executive Committee and officers in determined and earnest efforts to secure this addition.

A Foremost Place

"We believe that this year the American Missionary Association should have a foremost place in the benevolence of the churches." The reason for the demand for an increase is apparent on the very face of our national development. The Negro problem of the South demands more calm, intelligent and Christian treatment than ever before. It is the most portentous problem before us as a Christian nation. The field among the needy people of the white race is important. Throughout the Highlands twelve institutions and fifty churches demand increased support. Atlanta seminary, the only Southern theological institution furnishing preachers for our Congregational churches, is assisted by the A. M. A.

The Indians of the plains and the Eskimo of far-away Alaska add another element to this great problem and increase the financial needs of the association. The Island Territories of Porto Rico and Hawaii are also in the enlarged field of this association.

But even here the responsibility of the association does not end. The Orientals, Chinese and Japanese, present another important feature of this far-reaching field. The Japanese are increasing in our body politic rapidly. The time is not only opportune but immediate in which to reach these children of the far East as they come among us. The churches hold the A. M. A. responsible for this work among the Orientals in America. Will they not listen to this appeal and furnish sufficient funds to meet these important and grave conditions?

Methods

The work of the association in this far-reaching field includes every form of Christian work. The college and social settlement have been planted at various centers. The regeneration and uplift of the homes of these needy people is a constant effort. Industrial Training, introduced into the South by the A. M. A., has its large and important place in the educational institutions under its care. Normal instruction, by means of which thousands of teachers are equipped every year for work in the needy and imperfect public schools, is another large feature of the educational work. Churches, Endeavor Societies, Sunday schools and philanthropic clubs are organized throughout this field by the patient and sacrificial missionaries who labor in it. The work, comprehensive, inclusive and varied, is absolutely essential to the future of our nation and contributes largely to the progress of the kingdom of God. *The work appeals. It must be done.* The magnitude and growth of the work warrant this urgent appeal.

How to Do It

How may this needed income be secured? First, the responsibility is upon contributing churches to meet the suggestion of the delegates assembled in Oberlin and increase the contribution of this year at least a third. Every non-contributing church in the land is urged to put the A. M. A. on its list this year. Surely there is not a church that may not contribute at least one dollar to this important Christian and patriotic service.

Sunday schools are especially interested in this work. It is largely for the children and youth of the nation. Christian Endeavor Societies are now erecting at Blanche Kellogg Institute, Santurce, Porto Rico, a building which shall represent them in furnishing Christian opportunity to the young people of the island. Shares of Twenty-five Dollars each in this building fund are immediately needed. Will not your Sunday school and Endeavor Society respond?

Individuals are recognizing their responsibility in this work of Christian patriotism. Every thoughtful citizen must realize the vast importance of this Christian and patriotic work, and his individual responsibility to support it to the full extent of his ability.

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THE CONGREGATIONALIST

Saturday
15 December 1906

and Christian World

Volume XCI
Number 50

A Word to Club Subscribers

Of late years many subscribers of *The Congregationalist* through the organization of clubs in churches have received the paper at \$2.00 a year. This year they are being asked to pay \$2.50, the regular subscription price remaining at three dollars. We wish to express our gratitude and gratification at the response which is being made to this slight change in price. It was determined upon only after careful deliberation and solely with a view to being able, not only to maintain the high literary standards of the paper, but to advance those standards and to supply some desirable mechanical and artistic improvements. We are delighted now to find that the great majority of our subscribers, if we may judge from numerous letters arriving every mail, are ready and glad to do their share toward keeping *The Congregationalist* in the front rank of religious journals of the world. We have abundant evidence that our readers with few exceptions, would prefer to have this change in club rates made rather than a cheapening of the quality of the paper. We are sorry if it is a hardship to any long-time friends of the paper and we wish such to understand that the publisher will be as considerate of them as possible and stands ready at any time to modify the cost of the paper in return for service rendered in the way of securing new subscribers. For further particulars write to the publisher.

With regard to the general subject three things ought to be kept in mind. First, this rise in price is made contemporaneously with a number of religious papers in all parts of the country—the various *Christian Advocates* of the Methodist Church, the *Christian Endeavor World*, *Association Men*, the organ of Y. M. C. A. interests, and other journals. The list of secular publications that have lifted their subscription price is hardly shorter and includes some of the most popular of the monthly magazines. It costs

more to produce a good publication today than ever before. The price of paper has risen. The expense in connection with artistic embellishments and illustrations of all kinds is much greater for *The Congregationalist* than it was ten years ago. In the second place, even with this slight increase club subscribers will be paying no more and in some cases less than do the supporters of the leading denominational papers of the country. On the list of those whose regular subscription price ranges from \$2.50 to \$3.00, and in one case \$3.50, may be named *Zion's Herald*, the New England organ of Methodism, the *Watchman*, the Baptist paper, the *Christian Register*, the Unitarian journal, the *Churchman* of New York, the representative Episcopal weekly of the country, the *Herald and Presbyterian* of Cincinnati, the *Interior* of Chicago, the best Presbyterian paper in the West. With such papers *The Congregationalist* ventures to consider itself worthy to rank.

In the third place the increased income afforded by this slight raise in club subscriptions will enable *The Congregationalist* to do larger and better things for its family of readers. Already it believes it is giving dollar for dollar—never less than thirty-two pages of carefully edited matter each week, many issues counting up forty, forty-four and even fifty-two pages, as last week. Thus in the course of the year the equivalent of perhaps forty books of ordinary size is presented the reader.

The material is selected with the purpose of interesting, informing and inspiring its readers as members of homes, citizens of the world, broad-minded Congregationalists, and as Christian men and women alive to great concerns in the wide kingdom of God. To be sure there are cheaper religious papers. But none of them happens to be the old yet ever new *Congregationalist*.

Event and Comment

THE PROGRAM of the next National Council to be held in Cleveland in October, 1907, was considerably advanced through the meeting of the committee in Boston last week, in which Dr. Gladden, Secretary Anderson, Rev. D. F. Bradley, pastor of the entertaining church, Rev. E. F. Sanderson and Rev. C. O. Day participated, with whom sat also the representatives of the different societies, who are to hold their meetings in connection with the gathering. It promises to be the longest and most noteworthy denominational assemblage Congregationalists have ever held in this country. It will exceed by several days the length of the council at Des Moines in 1904, and will include, as that did not, the sessions of the American Board. The plan is now for the Council to organize on Tuesday morning, and to have on that afternoon reports from all

the standing committees, none to be over ten minutes long. In the evening will come the addresses of welcome, and Moderator Gladden will give his address. Wednesday, Thursday and a part of Friday are given to the American Board, the Council resuming its sessions Friday afternoon. On Saturday the Congregational Sunday School & Publishing, the Education, and the Church Building Societies will have the right of way. Sunday will bring the Council sermon and the communion, and the evening a mass meeting. Monday, Tuesday and Wednesday will be divided between the American Missionary Association and the Congregational Home Missionary Society, while the last Thursday will be given to the National Council. From the outline it would appear that the Council is to be sandwiched in from time to time as opportunity affords, but it will probably prove

to be the flavoring element in all the sessions of the ten days, even those which are not called by its name.

THE UNIFYING of the various Young Women's Christian Associations of the country has at last formally taken place. Preliminary negotiations have been going on for more than a year, and last week in New York City four hundred delegates met at the South Church on Madison Avenue and held the first biennial convention of the organization. California was represented by four delegates, and women were present from the state of Washington, Texas, Hawaii and other far away points, while the East and Interior sent their representative Y. W. C. A. workers connected with both city and college organizations.

The Next
National
Council

The New Y. W.
C. A. Organization

Boston is one of the few associations that deems it best to defer for the present alliance with this new organization, which now takes the place both of the former International Board and of the American Committee. This puts an end to the infelicity of having two organizations when there is field for but one. The New York meeting was presided over by Miss Grace H. Dodge, who has so successfully led the way to consolidation; and though a considerable part of the five sessions had to be given to business, there was time for addresses from such men as Robert E. Speer, John R. Mott, Rev. Charles Stelzle and Rev. C. B. McAfee. While the greatest pressure for union has come from the members of the former American Committee, Mrs. Warren S. Buxton of Springfield, Mass., one of the leaders of the International Board, is as enthusiastic as any one over the result. A National Board of thirty women will direct the affairs of the organization, and will stand in relation to it somewhat as the International Y. W. C. A. committee does to the Y. W. C. A. work.

FOR THE FIRST TIME in its twenty-six years of life the American Federation of Labor was opened with prayer, at its recent meeting in Minneapolis, a Presbyterian clergyman, a fraternal delegate from the local central labor union acting as chaplain, and President Gompers publicly expressing his pleasure at the innovation, a sentiment heartily applauded by the delegates. For the first time, also, in its history, the federation put on one of its important committees, a clerical delegate, Rev. Charles Stelzle, superintendent of the Department of Church and Labor of the Presbyterian Church North. The Presbyterian Brotherhood of Laymen, then sitting in the city of Indianapolis, sent a greeting to the Federation of Labor which aroused much interest and created a more fraternal feeling toward the Church. The largest meeting of the federation's session was a Sunday afternoon service at which Superintendent Stelzle and John Mitchell spoke. "Altogether," says Mr. Stelzle, writing in the *Interior*, the last convention of the greatest labor organization in the world was marked for its fairness toward the Church. That the attitude of the leaders of labor with reference to the Church is more favorable than at any other time in the history of organized labor is quite evident." This is expert testimony.

ON THE OTHER HAND we note, in a report just made to the Baptist Ministers' Conference of Chicago, based on reports from forty-five churches of that denomination in the city, that the proportion of members of labor unions to the total membership of the churches, in a majority of the churches, is reported as being so small as to be negligible; and that the number of churches reporting a friendly attitude toward the Church by working men is four, hostile eight and indifferent twenty-six. It is indifference rather than open hostility which the Church has to meet in most communities today, although no one can read the par-

tisan socialist journals without realizing that a hostile attitude is finding free expression. The Presbyterian Church by its selection of Mr. Stelzle for service under the Home Missionary Society with a direct approach to organized labor from the Church has shown wisdom as well as zeal, statesmanship as well as a missionary spirit.

FEELING on the Pacific coast after the President's Message was first read was acute, especially when it was thought that he had threatened to use force in dealing with the education problem. It has lessened somewhat now that it is seen that he intended his threat of use of force to mean that should state authority fail in controlling mobs or race riots then Federal power would be used. His eulogy of Japan and her civilization and his uncompromising attitude on the main issue involved have pleased Japan, deeply interested European journalists and statesmen and forced our own people to face soberly the critical situation in which we may soon be placed. If the President and the country at large continue to stand for as full rights to Japanese immigrants as to those from Europe, if they resist the demand of the Pacific coast for discrimination against the Japanese, then, viewing the matter from a domestic standpoint, the outlook for peace is not bright. Fortunately there is reason to believe that Japan will aid the Administration in every way possible to avoid an acute situation. Orders have been renewed to test in the Federal courts the relative authority of rights guaranteed to the Japanese by treaty and the state law under which the San Francisco Board of Education has acted in its segregation of the Japanese. It should be noted that the *Pacific*, the Congregational organ of the Western coast, is standing staunchly by a generous, undiscriminating policy toward the Japanese and against race prejudice or discrimination. The entire board of bishops and laymen who supervise Methodist Episcopal foreign missionary work also have gone on record opposing race discrimination.

PRESIDENT ROOSEVELT favors naturalization of such Japanese as may be admitted to this country, whether more or fewer in number in the future. He also has put himself on record as favoring settlement once and for all of the status of Porto Ricans as citizens of the republic with all rights at home and abroad of any present American citizens. It is quite probable that these propositions to enlarge our suffrage borders and to add to our citizenship may bring about an alliance between Western and Southern national legislators, which may prove obstructive to the Administration's plans. Meanwhile as the matter works itself out, Negroes, whose fathers fought for the Union, who have been in the country for many years and who are guaranteed political rights by the amended organic law of the country, stand by querying as to whether Uncle Sam is always consistent, since there is no disposition shown to discipline the South for its practical nullification of the War Amendments.

THE DISCLOSURE during the past week of the inside facts of ex-Ambassador Storer's removal from his post as our representative at Vienna is the first full revelation we have had of the complications arising in our diplomatic and political service from zealous and unwise efforts of Roman Catholic laity and clergy to involve our national officials in the politics of the Roman Church, and it also is valuable for its side lights on the effort made by Roman Catholics of high place to shape our policy in the Philippines. The correspondence between President Roosevelt and the Storers reveals clearly the necessity of Mr. Storer's removal from his position because of his wife's activity at Rome and at other capitals as lobbyist in behalf of Archbishop Ireland's candidacy for the cardinalate, and it also reveals adherence by the President as an official to a policy of neutrality in a serious controversy in which the Storers tried to involve him. The correspondence is illuminating in its disclosure of strife between liberals and conservatives within the Roman Church, of the President's personal sympathy for the liberal party, and of his conviction that the only hope of the Roman Church in the Philippines or elsewhere is by its domination by men of the liberal type, etc. He does not hesitate in his friendly correspondence with the Storers to tell of horrible crime by Catholic laity and clergy or to assert the right of Protestant missionaries to labor in the Philippines. It should be said that the Storers were converts to the Roman Church and had the customary zeal of such.

WHEN the United States began the war with Spain over Cuba's wrongs it perforce entered upon relations with the Roman Catholic Church much more intimate than ever before. In Cuba, Porto Rico and the Philippines we could not wage war nor reconstruct the State without having dealings with that Church as a property owner if in no other capacity. As the expansion movement developed, and as we set about imposing our own type of civilization upon countries previously controlled by Latin and Roman Catholic ideals, it was found that we must deal more directly with the Vatican and with high Roman Catholic officials in this country than we ever had. In establishing precedents for this innovation in our national policy President McKinley's wisdom was taxed quite as much as in solution of the military and administrative problems of the hour. We have long felt that when the inner history of the expansion movement from this point of view was made known, it would prove to be of profound interest.

LAST YEAR a principal of a public school in a Jewish quarter of Brooklyn, N. Y., was formally arraigned before the Board of Education on petition of the secretary of the Union of Orthodox Congregations of Greater New York for celebrating Christmas in his school in a religious, sectarian way. His action was dis-

Labor and the Church

The United States and Japan

The Republic and the Papacy

New Citizens of the Nation

The Peril of Indifference

Jews Protest against Christmas in the Schools

approved by the educational authorities. This year the same organization of Jews has formally protested to the New York Board of Education against celebration of the holiday and religious festival in any of the schools of the city. Officials of the board who have been interviewed do not speak now as if this protest would be heeded. This protest comes from the most orthodox and most numerous section of the Jews of the city. How far it is supported by Liberal Jews we do not know now. It represents an attitude of an ever-growing element of our population, especially in large centers, which must be reckoned with by intelligent believers in our public school system.—In this connection we must note the fervor of the *Pilot*, Boston's Roman Catholic weekly, and Mayor Fitzgerald and other leading Irish Roman Catholics of the city in their advocacy of Mr. Ellis, the Jewish candidate for re-election to the Boston School Board.

MEN OF IDEALS often are eager to initiate movements who balk when their logical conclusions are faced. It is

Duties and Rights of Fellowship

so with universal suffrage, with extension of the authority of the State, with assertion of the right of private judgment, etc. Congregationalists just now are feeling the need of more fellowship, of greater economy and efficiency of administration of their agencies, etc., and they will gladly pass resolutions calling for this development of polity; but let the concrete application of the principle they indorse begin to take form, and then there is a halt, in many cases never to be overcome by subsequent light or re-enforcement of will. We build up organizations in our cities for extension of our denominational interests, we form societies which loan money to needy churches and give aid, and all seems well. But let this trustee, acting for the common good in a legitimate desire to conserve the future security of the property it helps bring into being, intimate that it be given a measure of authority of control, and at once the ancient and time-honored mood of independency appears, and a practical demonstration of fellowship on its legal and administrative side is rejected. We cannot have our cake and eat it too. We cannot accept the privileges of fellowship without accepting its duties also.

WE ALL KNOW the dark side of the immigrant—the side that makes a man clutch his money as the black-browed one approaches, and a

The Leaven of Immigration

woman hasten to reach shelter before the laborers drop work. But that there is a brighter side, especially to those from Northern Europe, these true incidents show. Two Finn girls, utter strangers, but recognizing the racial tie, meet in a railway station and chat five minutes while waiting for their trains. But before they part one asks the other with affectionate interest: "You know Jesus? You love Jesus?" Three prosperous Scandinavians meet at a high grade restaurant for lunch. One is a builder, one a manufacturer, the third, perchance, a pastor; for before the bread is broken the three fair heads are bowed while he pronounces a brief grace—though

the fourth at the table is a stranger. Later, the manufacturer gets from the builder an estimate of the cost of a spacious church edifice; and the builder explains how he cannot accept his employers' invitation to enter the firm because he is unwilling to share responsibility for some of the business methods used. Miss Finger of Redfield College, South Dakota, told the Boston ministers the other day that the Russo-Germans during their voyage to this country spend much of the time in prayer that they may be guided and cared for in this land of strangers. May it not be that this leaven of faith, prayer and witnessing is the one thing most needful for this cultured but materialistic age? If you really want to see the Christ in the foreigner, get the Education Society to send one of its strong speakers, Mrs. Mills, Miss Finger, or the brilliant Principal Fenenga of North Wisconsin Academy, to tell your church of the powerful and promising material which by means of Christian education they are trying to develop into a force which will make for righteousness.

BEING one of the most conservative peoples in the Occident today, far behind many nations of Europe and the

Constitutional Amendments Suggested

South Pacific in our adaptation of government to modern economic and ethical ideals, we find ourselves facing the task of change with a written Constitution which with difficulty is altered or amended. It usually is adapted to modern needs and ideals by judicial interpretations and free readings of the letter of the law. There are two movements however, at the present time making for formal amendment of the organic law, one that strives for extension of Federal authority over marriage and divorce with the goal of uniformity in mind, and the other which favors popular election of members of the Federal Senate. President Roosevelt in his latest message lends his influence and authority to the first of these, supplementing the suggestion of an amendment with a characteristic sermon on the perils to national life coming from a lowered birth rate and disintegration of the family which is going on under present marriage and divorce laws. Sentiment favorable to popular election of senators crystallized last week at a conference of officials of many states, held at Des Moines, Io., at which it was decided to give up trying to effect the change through action by the Senate, and to turn to the state legislatures to secure action by a sufficient number of them to force Congress to call a constitutional convention, in compliance with the terms of Article 4 of the Constitution. There is more public sentiment back of this movement than most citizens realize. Were such a convention called, many issues other than this specific change would come before it.

PANACEAS for the ills of human society are as persistently advertised as patent medicines for bodily ills. Some of

Complex Forces of Evil

them have healing virtue but they won't work the miracles claimed for them by their sponsors. The devil is hydra-headed, and he may even be assisted in

carrying out his scheme by his enemies when they plan to concentrate public effort against only one of his heads. The saloon is an evil and a terrible one. Hardly any of its apologists deny that. But when it is attacked as the source of all wickedness other baleful powers are often left to grow unchecked. It is often declared that the one great cause of crime is the liquor saloon, and that if the Christian Church would unite to destroy it prisons would be closed and vice disappear; and so the responsibility for moral evil is laid on the Church which refuses to destroy the source of evil. At a recent Ministers' Meeting in San Francisco, where crime seems to be rampant since the city's recovery from the shock of earthquake, Professor Buckham declared that it is too easy to say that the saloon is the cause of all crime. Other causes lie back of it and their products follow through and from it as a channel. When the saloon is closed in a community a great work is done in that community—unless those who work for social righteousness feel that their task is done when they have secured a majority vote against the saloon. Some of the countries where crime is most prolific and cruel have had prohibition laws and total abstinence enforced for generations. Turkey, with its horrible records of oppression, injustice and massacres, like all Mohammedan countries, forbids the sale or use of alcoholic drinks. In the Congo Free State, at whose barbarous cruelties civilized nations look aghast, no liquor is allowed. Preach temperance and practice it, but don't be deceived into thinking that society can be regenerated simply by banishing the saloon.

THE DECISION of the Conservative majority in the House of Lords to accept without radical amendment the

Trades Dispute Bill as it came from the House of Commons

is admirable from a tactical standpoint but it will cause bitter heart-burnings among Tories and Liberals who are capitalists or captains of industry and who are convinced opponents of trades-unions and the socialistic drift in English politics. The bill was passed by the Liberal Ministry under pressure from its constituents among trades-unionists. It concedes to organizations of labor exemptions from pecuniary responsibility for collective acts which no other class in the community enjoys, and it has been denounced both by academic and practical jurists as legislation of a most radical and subversive kind. In order however to take the wind out of the Liberal party's sails and prevent the Liberal Ministry from going to the country with an alliance of irate Nonconformists and trades-unionists because of rejection of both the Education Act and the Trades Dispute Bills, the Conservative Peers have decided to accept the bill, revolutionary though it be. The nominal reason given for the *volte face* by Lord Lansdowne was, that the country at the last election demanded the legislation. He denied in the same breath that the country had given a mandate for the Birrell Education Act. Time will tell; but it is useless to deny that the Liberal Ministry has lost one of its strong cards in its proposed game for modifying or abolishing the House of Lords. Mr. Birrell an-

nounces the Ministry's inability to accept the House of Lords' amendments to the Education Act.

NEVER has a modern Pope showed greater vacillation than Pius X. in dealing with the French Separation Law.

So contradictory have been his reputed policies at various stages of the controversy that the French hierarchy has not known what to do. In consequence letters of instruction to the lesser clergy and laity from the various archbishops and bishops have varied much; there have had to be most humiliating forced reversals on short notice by them; and now comes at the eleventh hour the report from Rome that the Pope finally has decided to take the extreme obscurantist position and will order rejection of the recent concession of the Republic by which, under the Public Meeting Law of 1881, the Church could have continued to use its present buildings, even though not complying fully with the Separation Law which became operative Dec. 11, 12. The State officials naturally will stiffen at this rejection of their commendable effort to avoid a bitter contest; and as we go to press the prospect of trying times in France is clear. If Pius X really wishes to test the relative loyalty to him or to the State of the laity nominally Catholic he is inviting a rebuff which will profoundly affect the status of the Church in Europe and South America. Of the people by birth, and foreordained in theory to stand nearer to the mind and heart of the modern democratic man than his predecessor, Pius X. is far less responsive to the new social and political ideals than his aristocratic predecessor, Leo XIII., and he is being manipulated by the most reactionary forces within the Church.

The Ministry of Sons to Their Alma Mater

Nearly one-fifth of the ministers whose names are in our Year-Book, call Andover Theological Seminary their *alma mater*. She has probably trained more than one-third of the graduates of Congregational divinity schools now in the Congregational ministry. The statement is not likely to be questioned that no other body of men have greater wisdom to offer concerning the best way to secure successful administration of this school of theology. There was therefore peculiar interest in the assembly of the sons of Andover in Boston last week—a larger number we think than could be brought together of graduates of any other similar institution. An extended account of that meeting is given on other pages of this issue.

The desire of the sons of Andover should be ardent that their *alma mater* may regain the position of influence which she has long held not only among Congregational churches, but throughout the Christian world. We are confident that that desire was much strengthened by the meeting last week. If the 1,100 trained men of Andover are unitedly determined that she shall do for ministers of the coming generation what she has done for them, she will once more stand proudly on her historic hilltop.

The two reports, printed in one pam-

phlet, which summarize the opinions on Andover's policy given by 382 of her alumni should be read by every graduate. They will be interesting to ministers of all schools and denominations and to laymen also. They throw considerable light on the question, What training do men need for the ministry, and what kind of ministers are the churches calling for?

The plan of the trustees of Andover to affiliate her with Harvard University was the main topic of discussion in the meeting. The advantages of a close and honorable relation of our oldest school of theology with the oldest and greatest American University, both planted by Congregationalists, are strong and alluring. We do not wonder that some of our ablest scholars have desired it, nor that the professors of the seminary and the trustees, especially those connected with the university hoped that the plan might be approved. We are glad to report that no one did them the injustice to question their motive, and also that strong words were spoken in appreciation of President Eliot's proposal for relating the seminary to Harvard and to its Divinity School. We do not see how he could have been more honorable or generous as respecting the university. There can be no question, however, as to the judgment of the alumni concerning this plan, nor do we think there can be any doubt that they represent the opinion of our churches. The plan was disapproved so earnestly and emphatically by so large a majority that, for the present at any rate, it ought not to be considered further. The trustees cannot be expected to assume the responsibility of carrying through a measure for restoring Andover's influence among the churches which would be certain under present conditions permanently to alienate from her the great body of these churches.

There remain, then, as means of reviving Andover, the four recommendations unanimously adopted by the committee and by the assembled alumni. The fourth, which was deemed the most important and desirable seems to us at present impracticable. The opinion of Professor Gray was quoted to the effect that a board of trustees for the seminary separate from that of Phillips Academy, if legally possible, could be sought through the courts only at so great cost and delay and risk that he would not advise the attempt. We have been assured by another eminent jurist that the transfer of such a trust from the board constituted to hold it to another board would not at present be possible under the laws of Massachusetts, so long as this board is legally competent to administer it. The most that can be gained in this respect, in our opinion, is the enlargement of the present board with fuller representation of the alumni on it.

In the direction of using the seminary's resources to lay greater emphasis on creating preachers and pastors, to bring it into closer relations with the churches, to provide for the religious guidance of our foreign populations, and to reorganize the institution so as better to adapt its work, spirit and methods to present needs, much can be done. It is not enough to say that the seminary is open to all who are prepared to take her courses and meet her requirements. The pressing question

now is, Does her provision meet the requirements of the churches for training candidates for their ministry?

The alumni cannot accomplish much by getting together and recommending that closer relations be established between the seminary and the churches unless they propose to co-operate actively to secure these relations. This task cannot be laid off on the faculty and the trustees. But if the majority of the sons of Andover, especially in New England, will go to work heartily to bring the churches and the seminary into close touch with each other, we may expect that in a few years the churches will again be sending their young men to the seminary, and will be seeking her graduates for their pastors. We are persuaded that Andover men are more ready to do this than they have been for twenty years. We hope some systematic plan for their co-operation will be adopted.

The discussion at the meeting last week toward its close took on the broader aspect of considering the larger question how to train men to be ministers for the kingdom of God to the present and coming generations. There were suggestions of comprehensive changes in the organization and methods of the theological schools for this purpose. These suggestions, as yet indefinite, are sure to demand consideration both in the seminaries and in the churches. This seems to us a time for waiting rather than taking so radical a step as removing the seminary from Andover Hill to any other place. The immediate opportunity of her sons is in some united and systematic way to show their *alma mater* their grateful love to her, and to show the churches the value of the treasure they have in her, and how to use it.

Forefathers' Day

In his faithful dealing with Matthew Arnold, the great R. W. Dale of Birmingham, defined the ultimate secret of Puritanism as "the intensity and vividness with which it apprehended the immediate relationship of the regenerate soul to God." In short, the Puritan, despite the fact that both in England and in New England he was wont to defend with vigor a clearly defined system of doctrine, nevertheless at bottom was most securely anchored to his faith by his experience of direct intercourse with God. In view of the renewed emphasis today on the intuitional, experiential sources of truth and authority, and in view of the drift of Christian apologetics away from former sources of authority toward that of the individual immediately inspired by God, may it not be said that the outlook for a new Puritanism is bright?

Rev. Dr. R. S. Storrs, in his great oration on the Puritan Spirit, named as one of the outstanding qualities of the Puritan his "triumphant disregard of institutions if not divinely righteous in aim and in method." Here again there is a likeness between the present and the past. Institutions on every hand are being challenged as to whether they have the note of reality, of genuineness, whether they promote justice and co-operate to create social righteousness. Not only institutions—political and ecclesiastical—are being challenged, but men are arising,

who like Cromwell are daring to say to their fellowmen as he did to Parliament: "There sits a taker of bribes." "There sits a man whose religion is a farce." "There sits a man whose conduct is impure and foul." Smooth speech is giving way to candor in pulpit, press and forum.

Wendell Phillips once said that "what the Puritans gave the world was not thought but action." The present is pre-eminently a time of doing rather than of speculation, of measuring institutions by their efficiency rather than by their conformity to abstract, perfect ideals.

Here again we are like unto the Puritans in our emphasis on the practical reason rather than on Reason.

We are least like the Puritan today in our strife for ownership of things, in our passion for the temporal, in our lurch toward humanism and pagan joy and away from asceticism and reverence. They "prostrated themselves in the dust before their Maker, and then set their feet on the necks of kings," so it has been tersely said. Do we adore God before we set forth to fight the foes of modern democracy? Mayor Fagan, the Catholic reform mayor of Jersey City, says that he prays before he administers; that he confesses his own sins before curbing social evils.

The conceptions of religion and of ethics for which the forefathers of New England stood, tested by their fruits, are worth more to American society today than those proffered from any other source. They are to meet henceforth in this country with opposition from races and new settlers who have come from lands that never have known a Puritan movement and who will refuse compliance with the Puritan ideal as they find it here entrenched in our laws and social customs. We expect that temporarily there may be a setback for the Puritan ideal and law, but it will be only temporary.

The Friendship of the Master

Rejoicing in Christ's Will *

This is the central point, this is the test of power—not merely to do Christ's will but to do it with rejoicing. For so we shall become like him who said to his disciples, "My meat is to do the will of him that sent me and to accomplish his work." We speak sometimes of the loneliness of Christ, but we forget that to him more clearly than to any other of the sons of men the divine companionship was real. This appears in the crisis of his fate. He foresaw desertion, yet he said to the dear, but weak disciples, "Ye shall leave me alone; and yet I am not alone, because the Father is with me." He did not feel the desertion less keenly, but it could not bring him to despair because he had the presence of the Father.

Here is not only our great test, but also our great opportunity. We must look for loneliness, even for desertion and betrayal on the plane of human friendships, but our intimate relation to our Father in heaven remains the sphere of opportunity and rejoicing. When fogs and

storms close the lower way, the great higher spaces of God's will are free.

In this rejoicing in the will of Christ the great Christians are agreed. Paul's experience is typical of all. He had identified his life with Christ and for his reward and rejoicing he knew that Christ shared his own life with him.

We shall not go wrong in this matter if we think of Christ's will as the will of God, for we believe that he perfectly manifested and still manifests the life of God. To do the will of Christ is our opportunity, to do it gladly is our joy. How often it becomes necessary to remind men that there is no satisfaction in half-heartedness. The type of discipleship to which we are called is not the reluctant but the exultant type. Such Christians as won the first and following triumphs for the faith had cast their whole future into the scale and rejoiced in the friendship of the Master which resulted from their choice. Such an one was James, the brother of our Lord. He had long held back allegiance, but at last had given himself so thoroughly that he could write to his fellow-disciples, "Count it all joy, my brethren, when ye fall into manifold trials, knowing that the proving of your faith worketh steadfastness."

Let us not, therefore, pray, Thy will be done! as if it were a necessary grievance which we must put up with but let us make it the longing expression of our own heart's desire. For in proportion as we make that prayer our own we shall be seeking to use Christ's will as the daily test of thought and word and deed. And this will carry us forever out of loneliness. Christ's will is perfected in brotherhood, its mission is to the world. Our lives, shaped by that test and illuminated by that joy, shall become both light for those who walk in darkness of self-pleasing and leaven to transform the world into the image of Christ's life.

In Brief

Whatever else may be said as certain or uncertain, it can be affirmed that John Ireland will never be cardinal.

It would require a supplementary issue of *The Congregationalist* to print all the letters of those who want to be heard on the Andover question.

The plan of apportioning a definite amount, to be raised by each state annually, for all our benevolent societies has been adopted by their advisory committee, and a full statement of the details of the plan will appear in our columns in a later issue.

"This Jesus . . . having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye see and hear," is the welcome message coming to us from many places where men in large numbers are confessing their sins and turning to the Lord.

Five of the Ingersoll Lectures on Immortality delivered at Harvard University have been printed and issued in London at a shilling each. Quite a difference between the English and American prices. One of the best of the series, by Dr. G. A. Gordon, is not included.

A contributor to the *Baptist Argus* in enumerating the reasons for his pride in being a Baptist includes the fact that the richest man in the world is a Baptist, and that the oil industry of the world is identified with the Baptist name.

Sometimes pride goeth before destruction.

We notice a number of "Progress of the Kingdom" and "World Outlook" meetings scheduled on winter programs. They are in reality the old monthly missionary concert transformed, modernized and renamed, and every church ought to have one as often as once a month.

Gipsy Smith told his supporters the other day that if they would only stand by the regular work of their respective churches as they are standing by him, revival results would be sure to follow. He does not believe in centering everything about himself, and that is one of his most commendable qualities.

The National Council Relief Fund knows of aged and needy ministers whose Christmas joy would be much increased by a gift of money from those who are able to give and would honor their service. It is accustomed each year at this season to distribute these gifts, which may be sent to Rev. William A. Rice, secretary, 287 Fourth Avenue, New York.

President Roosevelt's service to humanity in aiding Russia and Japan to terms of peace has won for him the Nobel prize of \$40,000, which he has set apart as principal for a fund to support conferences on industrial problems. It is one of the paradoxes and ironies of history that a fortune made from dynamite and explosives should be used now for the enrichment and honoring of pacific humanitarians.

Two simple efforts will much alleviate human toil at the Christmas season. Purchase your gifts early to save the clerks and messengers of the stores, and send them to their destinations early—marked "Hold until Christmas"—in order to save the express company and postal clerks. The unexampled prosperity of the country insures a tremendous Christmas trade, which will make the season a time of grinding toil to many unless forethought by humane people protects them.

Personalia

Dr. W. T. Grenfell of Labrador is having a busy month in New York. Dec. 20 a meeting will be held in Carnegie Hall in the interests of his mission work. Dec. 18 he will address the Merchants' Club of Boston.

The death of Ferdinand Brunetiere, the eminent French critic, removes a distinguished figure in modern French literature, whose reaction toward conservatism and the ancient Catholic faith made his last years memorable.

Pope Pius X. will miss his physician, Dr. Lapponi, who died last week. He was liberal in his tendencies, having written a frank and able discussion of hypnotism and spiritualism which showed discrimination and recognition of the truths of modern science.

Slowly, but surely, the sun of United States Senator Bailey's fame sets in Texas and the Southwest, disclosures of the past week relative to his service of subsidiary companies of the Standard Oil Company showing the reason for his protestations in the Senate against the rebate law.

Sec. J. L. Barton is beginning this week his journey to the Orient as a member of the American Board Deputation to China. He sails Dec. 21 from San Francisco, reaches Yokohama Jan. 8, and remains in Japan two weeks. Prof. E. C. Moore and Hon. Lucien C. Warner, the two other members of the Deputation, will join Dr. Barton in March, and together they will proceed to Shanghai, to attend the Missionary Conference the last of April. After that the three will visit the Chinese missions, Mr. Warner returning in midsummer and Dr. Barton and Professor Moore reaching America in October.

*Prayer Meeting Topic for Dec. 16-22. Rejoicing in Christ's Will. As he in his Father's will. John 4: 27-37. Paul's rejoicing in Christ. Phil. 1: 12-26; Acts 20: 22-24. Our own rejoicing. Phil. 4: 10-20. Our prayer. Matt. 6: 9-15.

From the Earthly to the Heavenly Fatherhood

BY H. A. B.

I am but one of the multitudes of men who have followed the forms of their fathers to the grave. But while the sense of bereavement common to the sons of men is fresh upon me I feel that I owe it to him and to others to speak as simply as I may of the way in which Death the Great Clarifier has illumined for me the kinship between the human and the divine fatherhood. When our Lord asked that piercing question, "What man of you that is a father?" he knew that he was making the most powerful appeal possible to some of his auditors.

But the mere fact of sonship does not invariably produce a corresponding feeling toward the earthly or the Heavenly Father. Sons often have to wait until they have themselves become fathers before they realize what fatherhood means. Sons, if not perverse, are so wise in their own conceit; they know so much more of life than "father" does, especially if they have been to college, that it takes them some time to grasp the dimensions of the fatherhood that has been about them since the cradle. But when death comes, lo, in a moment the life gone is transfigured and its total impression, its well-rounded completeness becomes forever fixed.

Then the son begins to retrace, as I have been retracing, the pathway of the blessed years, pausing reverently and thankfully in the presence of every sweet recollection—the golden days of childhood when the little curly-headed boy ran down the street to meet the father returning for his noonday meal, the day when he took the son in his arms and said, "My boy, I want you to go to college, I want you to know something"—just as if he had not already learned through the school of privation and hardship what the universities could never teach his son, just as if he were not always learning down to the last week of his seventy-nine years, from books and from men and from the world.

And on this backward journey there is another point where the son loves to linger—that day when returning from college he asked for money, and the readiness with which the father counted out the bills and as he handed them over said, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him."

And so on through the years, the constant tokens of fatherly affection, the close following of the son's career, the fond pride—far beyond desert—in anything the son was doing out in the big world, the bestowal of a kindred interest upon the son's classmates and friends the world over, the enlargement of an already large heart to include the later interests and loves that came with the flying years.

Was it any wonder, then, that when I was taught in that home to think of God as my father I simply transferred to him the disposition of my earthly father? His theology, it is true, was of the distinctively older type, and yet I never was taught that God was aught but forgiving and tender and eternally kind. I got no broader conception of God in the theological seminaries than I imbibed at my father's and my mother's knees. Because my father loved me I knew that God loved me. Because my father's love reached out to very many I knew that God loved the whole world.

There will be many pictures of him in memory to solace the loneliness of the years until I meet him again. Most of these I gladly share with others to whom he was dear. But one picture will remain peculiarly my own—that of a strong, smiling father holding out his arms for his little boy. And in those outstretched arms and in that smile I hope I may always see typified God's welcoming of me whensoever I will.

Protecting the Public Health

No public body has tried to guard the community from ill, with more diligence and patience than the New York County Society's Committee on Prevention of Tuberculosis. The Traveling Tuberculosis Exhibition is being loaned to churches and settlements for two weeks each. It requires a room about thirty feet by six, and often uses double that amount. The committee attends to the installation and care of the exhibit. The Department of Health furnishes a doctor every morning to lecture to school children, whose regular attendance is arranged for by the local district superintendent. Afternoon or evening lectures for adults are arranged by the committee, which also lends its experience to advertising the work. The exhibit includes fifty items, classified in four divisions, the first three teaching that tuberculosis is preventable, communicable, curable and the fourth illustrating dispensaries. The first division alone illustrates the relation to this great problem of six departments of the municipal government, besides other important institutions. Any church may avail itself of this essentially modern opportunity, by addressing Mr. Paul Kennedy at the Charities Building.

Protecting the Public Morals

Congregationalists because of their history should be deeply interested in the incorporation of the National Health Association which has resulted from a public health conference held at the Hudson Theater, and backed up by 110 religious, philanthropic, medical and other bodies. The conference was welcomed officially by the mayor's representative, and from now on the war upon quack doctors and fake medicines will wax fiercer than ever.

The New York County Medical Society has fought over 600 cases and secured 400 convictions, but this fight belongs to a much wider and wealthier body of public spirited citizens. The new national organization comes in response to the belief that education is greater than prosecution. The work done by notable magazines has been carried on with less notice and reward by many serious and heroic persons. A secretary of the W. C. T. U. claims to have originated the campaign made by one famous weekly. In New York City the counsel for the Medical Society, Mr. Champe L. Andrews, has been largely responsible for the idea of a national association.

Archbishop Farley sent Father Lavelle of the Cathedral to speak. Pres. Austen G. Fox of the City Club acted as president, and other well-known leaders promised earnest support. Cases were cited where United States postal officials had ignored fraudulent use of the mails by quacks. The difficulty of securing moral support until the recent popularity of muck-raking arrived was emphasized by several speakers.

The Gospel Served in Vaudeville

Once more the state charge is being made that the churches are serving out a refrigerated religion and that the way to reach the dear "pee-pul" is to take a theater, destroy all semblance of ecclesiastical heritage, and give the crowds what they don't want in a beguiling way like a coated pill. So a well-known preacher will follow predecessors and preach in theaters with a new set of machinery. His object may be attained by the novelty of the method of approach.

Meantime a staid old Baptist church with noble traditions of conservative force and usefulness, has entered avowedly into competition on Sunday nights with seven neighboring theaters. It has heard the gospel to the accompaniment of a lady whistler, and famous hymns on musical glasses.

These services are not performances as such, and the pastor refutes the charge of employing vaudeville artists; but the kind of people

who would succumb to these attractions will probably continue to resort to the adjoining places where they can have more of it within the same evening and without the tax of a sermon. As New York is admitted to be a "nine-days town," even these forms of religious worship will soon escape notice and die a timely death.

The Actors' Appeal from the Stage to the Pulpit

The churches and the theaters are in collusion, though some people have imagined they were in collusion. It has rested with the actors' representatives to appeal to the churches to save them from the rapacity of theater managers, and the appeal has widened to a recognition by the clergy, somewhat belated, of the gradual but tremendous development of Sunday theatricals. The present municipal administration seems to have outdone its predecessors in neglecting to enforce the Sunday laws. More than fifty theaters have been open on Sunday nights and many magistrates have refused to interfere.

Two great meetings of ministers have been held in Brooklyn and Manhattan, the first hearing Dr. Hillis in full flood of indignation, and the second Dr. Parkhurst at his best, withering those responsible for the wretched conditions. The vaudeville in some theaters, described as Sunday concerts, has been too indecent to describe. Many ministers preached on the evil during November, but realizing that action is imperative, proceedings have been begun in the courts by Canon Chase of Christ Church, Brooklyn, and last week the Manhattan-Bronx ministers sent resolutions that caused an indolent mayor to pass them on to a lax police commissioner. What permanent good will result remains to be seen.

The fight is not as new as it looks. It was begun twenty years ago in the Actors' Society and for the last eight years the Actors' Church Alliance has aided in the contest. A \$13,000,000 police department, with the aid of an earnest, aroused Christian Church, ought to be able to settle once for all the attempt of a handful of amusement purveyors to destroy the Sabbath and pander to the vicious tastes of the younger element who form their chief constituency.

Dr. Aked of Liverpool, Eng.

While it was freely denied, even officially, that the visit of Mr. Aked, as he prefers to be called, had any reference to his becoming the probable successor to Dr. Johnston at the Fifth Avenue Baptist Church, nevertheless, before he had half finished his visit it was decided to hold a meeting of the church and extend to him the invitation to accept the pastorate. Long before he came it was known to a few that influential persons believed him to be the one available man for the particular work ahead of the church in the next few years. The church must be rebuilt and some of its work reorganized. The large interests at the Armitage Chapel and the Neighborhood Settlement House on Tenth Avenue also need supervision and extension, which will pass somewhat under the care of the new pastor.

Mr. Aked packed the church at practically every service for five Sundays, and made a strong impression every time. It is believed that his sermons in that period reached more types of people in the congregations than almost any other preacher that the church has known, and it is felt that if he accepts the call he will succeed especially by his democratic attitude and his keen knowledge of human nature in building up that feature greatly desired but difficult to attain in Fifth Avenue churches, a large Sunday evening congregation. There will be a feeling of satisfaction in the city generally, as well as among our Baptist friends if this brilliant young leader is added to the forces of that denomination in New York.

SYDNEY.

Straight Looks at Mission Fields and Problems

Current Events and Trends Bearing on the World's Evangelization

By PROF. HARLAN P. BEACH, YALE UNIVERSITY

A Wonder in China's Holy Land

A Smith College friend, now in China, sends an account of a remarkable conference of women delegates who came together in Wei Hsien, not more than 175 miles from the tombs of Confucius and Mencius. They numbered 300 and represented over 200 villages. With women of the vicinage the total attendance was nearly 500, an assembly unprecedented in the history of Chinese missions. Imagine a company of dames, some of them over seventy, hobbling along on their bound feet for a distance of forty-five miles in some cases, armed with bedding, hymn-book and Bible and bound to an earthly heaven for a ten days' apotheosis. The wonder of wonders was that their husbands heartily encouraged them to go—albeit many had never before been more than two miles from home—and undertook to keep house and cook during their absence. They were thus in advance of a native professor who at chapel service on the opening day of the conference prayed thus: "It is of the Lord's mercy that all these worthless creatures have been gathered together at this place."

From an Occidental viewpoint the meetings were not wholly decorous. The "young tyrants, the babies, tired of sitting still, demanded a promenade pick-a-back up and down the aisles, and there was the freest exchange of greetings in penetrating tones between friends separated by half the audience." Moreover, when the meeting was thrown open, several would rise to their feet at once, uttering an imperious "I speak," with its unmistakable implication, "Let all the earth keep silence before me." The program, too, was Oriental in its character: The family relationships, beginning with the daughter at home, her betrothal, the wife, the mother-in-law—perennial and momentous factor in Chinese life; the meaning of church membership, personal work, Sabbath observance, family worship, prayer and personal Bible study; household economics, unbinding the feet—a discussion which led 205 of those present to unloosen their goat-like extremities—gossip and old wives' fables.

To illustrate the effect of the conference, Mrs. Roys states that the afternoon meeting of the closing Sabbath was broken up entirely by the spontaneous desire of the delegates to go out for personal work on the street where thousands of women were to be found wending their way to a neighboring temple to pray to the gods for a fruitful harvest. "What a hopeful sign for the future," she writes, "when a religious conference cannot hold one session because the delegates were all engaged in personal work!"

Africa's Colossal Anti-missionary

At the Haystack Celebration in New York three weeks ago, after the customary Congo horrors resolution had been presented and passed, I was waylaid by a most intelligent gentleman who was skeptical as to the need of any such protest and appeal, "now that the king of Bel-

gium had reformed." Reform does not consist in appointing a commission whose findings reveal a state of affairs and of regal responsibility therefor which suggest Mark Twain's sentence, put in King Leopold's mouth, "One Englishman offers to give me the odds of three to one and bet me anything I like up to 20,000 guineas that for 2,000,000 years I am going to be the most conspicuous foreigner in hell." Secretary Halsey of the Presbyterian Board did not discover indications of reform, though he was at Boma directly after that commission had finished its work. Indeed, he landed the very day that Paul Costermans, "the Lord Curzon of the Congo Free State," committed suicide because he could not endure this report, excusing his action in a letter by saying that he had simply carried out the orders of King Leopold.

My skeptical friend has probably read in the British dispatches the report of London demonstrations and the no more lurid than true stories of witnesses from the spot who see no satisfactory evidence of reform in the fact that fewer hands are cut off, fewer women violated, fewer babies cut in twain, fewer men ruthlessly shot when unable or unwilling to turn in their tale of rubber. Sir Edward Grey, Secretary of State for Foreign Affairs, does not talk like a person convinced of the king's desire for reform when he plainly intimates that if it does not materialize at an early date, Great Britain will take steps to see that some form of suasion will be discovered that is more appealing to so barbaric and rapacious a mind.

Why, then, should not a missionary gathering or a church or an influential individual send resolutions or letters to Secretary Root? We commission missionaries to the Congo who convert a handful of Negroes to Christianity, and we thereby are doing God's will. But here is a single man (?) who has authorized nearly as many murders and mutilations in the Congo State as he has subjects in Belgium—a demoniacal work which hinders the progress of Christianity more than a thousand missionaries can promote its interests.

I do not wonder that Protestant missionaries of seven countries, assembled at Stanley Pool last February, concluded an appeal to Christendom with these words: "We have no object in view but that of the interests of humanity and the desire that the natives shall not be caused to disappear from the face of the earth. And so we would utter again our solemn protest against the terrible state of affairs still existing in the Congo State, and we appeal in the name of justice, liberty and humanity to those who value these blessings to help in every lawful way to secure them for the Congo peoples."

Japan's Moral Problem

Those who think that Christianity has little to offer progressive Japan, and who question whether Christian schools are called for in a land where 93.23 per cent. of children of school age are under in-

struction in government schools—the highest record in the world—will find food for reflection in two addresses delivered last June and discussed in Japanese periodicals ever since.

Minister Makino of the Department of Education on June 7 delivered an address in which he rightly lauded the educational system of the empire on the ground of its general excellence. He then added: "In foreign countries moral educationists are divided into many parties, each having its own theories, but in Japan the Imperial Rescript constitutes the sole and universally adopted basis. . . . Ethics founded on religion is inevitably infected with the schisms that split the religious world into so many fragments, and Japan has to congratulate herself that the ethics taught in her schools is not exposed to that danger."

Two days later the Minister issued an instruction concerning the evil habits observable in student circles, which contains such sentiments as the following: "Among the youth of both sexes I detect, to my great regret, a tendency to occasional despondency and to ethical decadence. Certain of those now in the schools show an inclination to luxury, or torment themselves about empty theories, or in extreme cases allow their minds to become absorbed in dissipation, and, violating the precepts of virtue, lose their sense of shame. . . . There are signs that the trend of a part of society is toward insincerity and that the youth of both sexes are being led astray in increasing degree. Especially is this the case with recent publications and pictures; for these either ventilate extreme doctrines, or inculcate pessimistic views, or depict immoral conditions."

When it is remembered that Paphian pictures find ready circulation among students and that in the words of the *Yorodzu Chōhō* there are many who yield to sensuality, frivolity and indolence and who have come to be like prostitutes; when an epidemic of suicide by young men, one of whom, a student of philosophy under Dr. Inouye, wrote before hurling himself into Aso's crater: "Where is hope to be found? Where may peace be sought?"—when these things abound, how do the two ministerial pronouncements accord? Is Christianity needless? Is Christian education out of place in Japan?

Education

Prof. Henry Fairfield Osborn of Columbia University succeeds the late Prof. Samuel P. Langley as secretary of the Smithsonian Institution.

Prof. Samuel McCune Lindsay, now of the University of Pennsylvania, is to be the first professor of social legislation at Columbia University.

"Cæsar has his Brutus, Charles I. his Cromwell and Dowie his Voliva," says Rev. Dr. William E. Barton, who has written frequently to the *Boston Transcript* of developments at Zion City.

Miss Nancy's Letter—a Christmas Story

By Susan Hubbard Martin

Miss Nancy reached for the handleless sugar bowl she kept on the high shelf. There was a smile upon the small withered face. Her blue eyes were pleased as a child's.

"I've got that five dollars now to send to Elwyn," she whispered, happily. "Of course he'll get presents, but he'll need a little money besides. What boy in college doesn't? I'd like to know, and no matter what he gets from other people, I want him to have something from me. It ain't been so very hard to save it, only goin' without a few extras I could give up, as well as not. If I haven't had quite as good quality of tea with less sugar in it than usual or if I've scrimped myself a little on butter and eggs, why that's nobody's business but mine. It's been a great pleasure to me to do it. Elwyn is my boy, even if he ain't any blood relation, and his not havin' any mother makes me feel more tender toward him than ever. I'm not afraid but that there's good stuff in the lad, if he only has the right kind of handling.

"I do wish the squire was not so strict. It's so easy to be hard on a boy and expect everything in the world from him without makin' any allowances for youth. It's a good thing the Lord ain't like some parents, or the children would stand a poor chance of ever standin' before the great white throne. I lay a good many of the failures of the men of today to the mistakes their fathers and mothers made in bringin' 'em up. No stock of patience to begin with, not much tact, and less grace, capped by a disposition that would drive any child away instead of holdin' him close. Yes, I do. I ain't never been married, but I've eyes in my head, and when I see a thing, I know it. Don't I remember when Elwyn used to come in my kitchen with tears in his eyes, blessed brown eyes.

"'Father wouldn't speak to me this morning, Miss Nancy,' he would say, comin' close to where I'd be workin'. 'I guess I did something yesterday he didn't like.' 'But you ought to try and please your father, dear,' I'd always say. 'I do try, Miss Nancy,' he'd answer, raising his little face to mine; 'but it's no use. I can't even hold a fork to suit him. It's always that way at our house.'

"Dear me, how sorry I used to be for that boy. No indeed, I guess if all Centerville has to go without a present from me, Elwyn Channing won't."

She took the old blue sugar bowl, and emptied its contents on the kitchen table. Nickels, dimes, a quarter or two and even pennies rattled out. She pushed the money into piles, counting it carefully, her white head bent absorbingly over her task. "Four dollars and seventy-six cents," she said at length, "and I've twenty-four cents in the bureau drawer upstairs," and then she smiled again as she put it back, dear little unselfish Miss Nancy, who never would grow old in spite of her fifty-eight years.

It was the late afternoon of the day before Christmas. Elwyn Channing walked down the stone steps of the

great college and started toward the post office.

"Of course, father will send me some extra money," he thought as he pulled his cap over his auburn locks. "Surely he will. I need it, too. He couldn't be so hard hearted as to let me go without. I wish the dear old man and I could hit it off better, but he will misunderstand me. He don't realize how hard the college grind is, even if a fellow doesn't quite do his best. I'm afraid he won't like that last report and he'll be sure to ask for it. I wish it were a better one. However, a fellow can't cut football and the "frats" unless he wants to be a muff. But father don't understand. It would be of no use to tell him that I care and that I really am going to bone down to better work the first of the year. If mother had only lived, she would know but father"—A sigh ended with the words and he walked on faster through the village street.

There were two letters waiting for him, one in a small cramped handwriting, the other in his father's well-known chirography. He tore open his father's with eagerness.

Dear Elwyn: (It ran) I am very much disappointed in the report the professors sent me. You need not blame them. I asked for it. It seems to me you have done nothing but disappoint me ever since you were old enough to call me father. My only son, too. In consequence, I do not feel much like sending you a Christmas allowance. Had you considered me it would have been different, as it is, all that you need to remember is, that I am

Your displeased and disappointed father,
JOHN W. CHANNING.

Elwyn put the letter mechanically in its envelope. His boyish chin quivered and for just a moment a mist of tears swam in his eyes. To be cut off like that and at Christmas time, too, when all the world had a right to be glad. Father might have sent him a little extra money, a fellow in college always had a few obligations. There was his landlady and the boy who ran errands for the "frat" men. He would like to have remembered them, and that little lame girl who lived just across from the college and who waved him a good morning every day from her window. And he had used up what money he had.

A wave of bitterness surged in his heart and then with it all came the sudden determination to cut college, to be done with the grind and the dull routine since nobody cared. "If father had only written differently. Had he not just promised himself he would study harder? If he had not done his best, he had done nothing so terribly wrong. Father did not know of the pranks he had missed or the jollifications he had not attended, simply because he knew he would not approve of them. But now—he would throw it up. He would go to his room, get his clothes, steal a ride to the city and face the world for himself. Father was disappointed anyway. It could not be much worse."

He thrust the letter in his pocket and then he thought of the other. His heart was so sore, there was such a lump in his throat, he opened it with no interest. He

did not care for Christmas now or anything. Yes, he would stop college—and then he opened the letter addressed in the small cramped writing. As he did so, a crisp five-dollar bill confronted him. He stared at the signature. It was signed, "Your loving friend, Nancy Ellen Banks."

And then he remembered, remembered all about his old, humble, white haired comrade in the little home at Centerville.

"Miss Nancy," he whispered, "dear, blessed Miss Nancy," and then he read it.

My Dear, Dear Boy: (it began) I am sending you a little Christmas present to let you know that I haven't forgotten you. I realize that boys in college need money, and I hope you will use this for the blessed Christmas time. I want you to know, too, that your old friend thinks of you each day and remembers you each night in her prayers, and that, too, she has faith in you and is not afraid to trust you, feeling that you are in His care. Boys will be boys, but I feel persuaded that the little lad who used to come to me with his troubles, is big enough now to conquer them, and will soon take his place in the world, ready to make it a better and purer place. Remember, dear boy, I have laid you on the altar of my heart, committing you meanwhile to heavenly keeping. May this Christmastide be one of blessedness to you, and may you be happy in it. This is the wish of your old and loving friend,
NANCY ELLEN BANKS.

Elwyn read it through and then lo! the gray old world dipped itself into hues of rose and violet, joy was in his heart—peace in his soul. He straightened up—pushed his cap back. Where was the resolve now to quit college? Where the plan for that stolen ride on the cars into the city? Gone, all gone. Christmastime was a blessed one after all. Miss Nancy loved him. Miss Nancy believed in him and because she did, he would stand by the old college and do his best. A mighty resolution took possession of him that moment. To be worthy of that little white-haired woman's love, and as for the five dollars—would she ever realize what it meant to him, coming just as it did? Though only a boy, he realized what a sacrifice it represented. And the boy that moment became a man putting away childish things.

Across the college campus came the sound of bells, Christmas bells, for twilight had fallen and Christmas Eve was ushered in.

"Glory to God in the highest and on earth, peace, good will to men." Was not that the spirit of Christmas and should not that same spirit dwell in his heart? Miss Nancy's faith should not be in vain and with the blessed Christmas feeling in his soul, came the determination to serve God, to make, as Miss Nancy had said, the world a better place.

He kissed the letter with reverent lips, then with a steadfast face he turned his steps toward the great college. The boy had become a man.

It was Christmas Eve several years later. "Yes," Miss Nancy was saying to the minister. "Yes, I always knew Elwyn was of fine stuff and you've just heard him preach, you say? And he told you he owed it all to me? That's just like the

dear boy, he will give me the credit, though I don't know what I've done and I want you to see the Christmas present he sent me today. The finest black suit in all Centerville and a sealskin boa and muff. That boy is always sending me

things, and though I'm so alone in the world, he never lets me feel it. He writes me the loveliest letters, and I—O! I'm just the happiest woman in the world. If I did have a hand in his conversion, the Lord did it."

"Amen," said the minister as he rose up to shake hands. "Nevertheless, Miss Nancy," he added with a smile, for Elwyn had told him the story of that Christmas gift and the letter, "you helped—you helped."

The exhaustive report of the special committee.	<h3>Andover Seminary's Future</h3> <p>The Opinion of the Alumni</p>	The sentiment of the Alumni as revealed by the meeting in Boston last week.
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The new Ford Hall, near the Congregational House, Boston, on the morning of Dec. 6, contained a larger number of the alumni of Andover Theological Seminary than have met together for many years. About 200 ministers were there, and the gray hairs of the majority suggested how much larger classes graduated from that institution from twenty to forty years ago than in recent years. Some of them had come long distances to attend the meeting, and it was a day of pleasant reunion of many classes.

Last June at the anniversary a committee of five was appointed to confer with the trustees and obtain the opinion of the alumni on seminary policy. The meeting last week was called to hear and consider the results of the labors of this committee which had asked the opinion of all the living alumni.

The morning session, Rev. Harris G. Hale presiding, was given to hearing the committee's reports, of which there were two, a majority report presented by Rev. S. V. Cole, president of Wheaton Seminary, signed by himself, Rev. H. P. Dewey of Brooklyn, N. Y., and Rev. W. E. Wolcott of Lawrence; and a minority report signed by Rev. H. G. Hale of Brookline and Rev. E. S. Tead, secretary of the Education Society. Both reports were carefully prepared, and represented much labor.

On these four points all the committee agreed, and in the afternoon session they were adopted by the meeting with few dissenting votes:

1. We recommend that the efforts of the seminary be turned more directly toward the making of preachers. We would not have scholarship lowered from the high standard which has been so long maintained; but we are sure that a change of emphasis is needed. We would have the cultivation of the power of the preacher the primary object for which the seminary exists.
2. We recommend that the seminary renew its former intimate relations with the churches of our order; that trustees, faculty and students make use of every opportunity, through preaching, through publication, and through personal friendship, to keep the seminary in the thought and love of the people; to give it leadership, and to acquaint the membership of our churches more thoroughly with the sources of its power.
3. We recommend that in whatever way it may seem best, and in whatever place the seminary may find its future usefulness, the great, open opportunity be used to train preachers for our foreign populations.
4. We recommend that measures be taken at the earliest moment to create, if legally possible, a separate board of trustees for the Andover Theological Seminary.

This last point, after considerable discussion and the offering of several amendments, was adopted without a single negative, though not all those present voted.

The two reports make a printed pamphlet of sixty pages, which may be obtained from the secretary of the Alumni Association, Rev. M. W. Stackpole, Central Congregational Church, Boston, and only a summary can be given here.

After conference with the trustees, the committee had addressed a circular letter to 1,100 alumni, and has received replies from 382. Of these 174 voted for retaining the seminary at Andover, 113 for removal to Boston and 67

gave miscellaneous opinions. These last included several propositions, such as removal to Amherst, Williamstown, New Haven, Chicago and other places, for various reasons, chief among them being proximity to a college or opportunity to work in cities on missionary lines.

All the writers agree in expressing gratitude for what they have received from the seminary, that something serious is the matter with it, that something should be done and done quickly, while most of them declare their willingness to co operate in any plan, however radical, that will make the seminary of greatest possible use in Christian service. To the question what should be done, the report says: "Many make it plain that what in their view the patient requires is change of air and climate; many others, only a change of diet and exercise; others still—and they speak very emphatically—a change in the board of physicians or in the nurses. Change of some sort is the universal prescription."

After giving an account of the substance of the replies received the majority report considers at length two subjects:

1. THE PLAN OF AFFILIATION WITH HARVARD

This was opposed, for these reasons:

1. It would sacrifice valuable associations, practically making an end of the seminary.
2. It would change the historic ideal, which was to make preachers, pastors and missionaries rather than professors and theologians.
3. It would not increase the number of students. Harvard Divinity School during the past twenty-five years has averaged less than five in its graduating class, and its total attendance now would not be larger than Andover's except for its special students.
4. It would be a misuse of trust funds. A considerable portion of the churches would regard the carrying out of the plan as minimizing the purpose of the founders to exalt a great denominational distinction. It would further weaken confidence in the seminary and its teachings, and in the administration of trust funds in general.
5. It would make more difficult the entrance of the seminary's students into pastorates. This judgment, in the words written by a pastor, was that "it would finish the work of alienating the great body of our churches from our beloved seminary."
6. It might lead to expensive lawsuits. A jurist of long experience is quoted as saying, "I am puzzled to understand how the trustees, who are honorable men, can have assented to a plan which seems to me a betrayal of not only their moral but their legal duties."

2. WHAT OUGHT TO BE DONE

Causes of Decline

The report considers at length the matter of location. Most of the alumni think that of minor consequence. Andover is in a small town, but Dartmouth College, in a smaller town, is crowded with students. Andover is in the midst of a group of cities. Lawrence, with a population approaching 100,000, of whom eighty-five per cent. are foreign born, is within a few minutes' distance by trolley. Andover has the advantage of retirement for

study, and, at the same time, of proximity to all classes with whom Christian students seek to labor. The opinion expressed by many was that this center of a vast industrial region where social and immigration problems are close at hand, may a few years hence come to be regarded as an ideal location. It is better to wait than to "change the place and not the pain."

If the cause of the seminary's decline is not to be found in its location, what are the causes? Prominent ones named were: lessened interest in the ministry as a profession; suspicion of the churches resulting from theological disputes, of which the seminary has been a center for the last twenty-five years, with litigation which used \$50,000 of its funds; organization and methods not sufficiently in accord with changed conditions. This last named cause of decline is first in importance.

Remedies Suggested

As to remedies for the seminary's plight—it should burnish up its historic ideal, which was not primarily to send forth systematic theologians nor Biblical critics, nor literary artists, nor sociological experts, nor institutional administrators, but preachers and pastors. What the churches most call for is men of commanding leadership of brotherly love, moral insight, and spiritual power.

Andover needs affiliation with the churches more than with any other institution of learning. Closer contact with them will reveal more clearly the wants and the needs which the seminary was established to serve, and will influence its choice of courses of study and methods of training. It may show why students of Methodist antecedents, from the School of Theology of Boston University, are so often preferred in Congregational pulpits. The very successful courses of lectures arranged at Easter time for home missionary pastors suggest other valuable things the seminary may do in its time of waiting.

While Andover is asking what it must do to be saved, it has a great opportunity in direct line with its missionary traditions to share in the work of training leaders for our immigrant population. About one hundred letters mention approvingly this opportunity, some suggesting an institute or annex for this purpose, either at Andover or Boston.

The most important suggestion, on which the committee were agreed, is the creation of a separate board of trustees. The present board administers the affairs of Phillips Academy and of the seminary, as one institution. These trustees might successfully manage either the academy or the seminary. But no company of men could achieve the best results for both. Several of the letters from alumni were from college or university trustees and were emphatic on this matter. Some, perhaps all of the trustees of the seminary were said to hold this opinion. The committee urged that no legitimate expense to bring about this change would be misapplied. On the desirability of creating a separate board of trustees the majority and minority reports were agreed, and no dissent from this was expressed by the alumni. The report closes by disclaiming any questioning of the motives of any one, and affirming that the differences among the alumni are differences of judgment only.

THE MINORITY REPORT

After stating the four points of agreement, afterward approved as above stated, this report set forth specifically the arguments of those who favored the removal of the seminary to some other place, pleading that the most suitable place is Cambridge, and favoring the plan of affiliation with Harvard proposed by the trustees. It was urged that Cambridge is one of the greatest centers of culture, that ministers of Congregational churches need its atmosphere of refinement, and the equipment which only a great university can offer. Theological training also would be unsurpassed as offered by the affiliation of Andover with Harvard Divinity School. Such a seminary would afford the best training for foreign missionaries. The nearness of Cambridge to Boston gives many opportunities for missionary work close at hand, while the seclusion of Andover diverts the minds of its students from interest in the centers of human life. The Andover spirit of loyalty to Christ would exert an uplifting influence in the life of the university. There need be no fear that the faith of Andover would be disturbed, for both students and faculty of Harvard Divinity School are as reverent and fully as conservative as those in any of our so-called orthodox seminaries. There would be no loss of identity of Andover Seminary. A building would be erected to serve not only as the center of instruction of the students but of the loyalty of the alumni. Cambridge is the best place in Massachusetts to train preachers, and the best preachers can be heard there. As to the moral argument if the trustees believe that by this affiliation with Harvard University they can best carry out the intention of the founders to educate "learned and able defenders of the gospel of Christ," are they not under moral obligation to make that removal?

THE DISCUSSION

After accepting the reports and adopting the four recommendations of the committee, the main discussion was on a motion that the trustees' plan for affiliation of the seminary with Harvard University, as outlined in *The Congregationalist* of November 24, should be approved. The arguments of both the reports of the committee were repeated, amplified and illustrated, the majority of those who spoke being against the plan. The discussion was ably presided over by Mr. Hale, was throughout good tempered and in the main deliberative. Space permits mention of only some of the most important points, many of which were presented in different forms by different speakers.

Rev. W. R. Campbell pointed out that the terms of agreement left much indefinite, on which Andover would have to trust to the fairness and generosity of Harvard. Expressing, as others also did, the highest esteem for and confidence in President Eliot, he said that Dr. Eliot would not always continue in office. As to the moral question, the seminary professors were appointed to teach and inspire students for the defense and promulgation of high moral principles. What would be the impression on the minds of candidates for the ministry after removal to Harvard, knowing the motives of the founders and the history of the seminary? Rev. B. S. Gilman said that location is not one per cent. of Andover's trouble. All his sympathies were with the present location. The question was whether we will let Andover die, and after paying expenses of decent burial, hand over what would be left to Harvard or some other institution. Rev. J. T. Berry, a Harvard graduate who also spent his first year of theological study in its divinity school, spent the last two years at Andover, which he regarded as his best student years. He graduated twelve years ago in a class of twenty-six, and regarded the present situation as only an eddy in thought conditions. Wait and make the best use of the seminary where it is.

Rev. F. H. Page felt confident that Andover

where she is located can do more than she has done to produce the type of men needed for the churches. She can train men bound together in a society of close and continuing fellowship for teaching and following Jesus Christ, and we may set this against the advantages of association with university life.

Rev. F. J. Libby showed that all our seminaries have had periods of decline in numbers of students, from which they have recovered, and that Andover is still in the midst of her first period of decline.

Rev. F. E. Clark spoke of his ancestors and relatives who gave all they had to Andover, either in service or money or both, and asked whether, in advising about the disposition of the trust left by them, we had thought enough of their opinions and desires.

Rev. B. F. Hamilton said that what is needed is not change of location, but change of policy. Get nearer to the churches from which men are to come to study for the ministry and which need ministers. The old New England stock is dying out and other peoples have taken its place. Our churches will die as well as the seminary unless we get hold of those now living in New England.

Rev. W. M. Macnair showed by the statistics of Harvard Divinity School that Andover would not get more students by going to Cambridge. The financial expenses of removal have not been fully estimated. The adoption of the plan would make the seminary a subsidiary corporation controlled by Harvard authorities. Interested men are on the board of trustees, and the fairest men in their position could not act without prejudices. The provisions of the foundation of the seminary properly interpreted would bar them from voting on the question of removal.

Rev. J. H. Denison said the reason Andover does not get more students may be seen in the equipment of such seminaries as Union in New York City, which brings its students into contact with human character in its distresses and needs and inspires them with zeal to learn how to help such men. Removal to Cambridge would result in large increase of students because Boston would give to them such opportunities of contact.

Rev. O. D. Sewall favored removal. The coming seminary is to be inter-denominational, and the best place for it is in connection with some university. He did not believe it feasible to combine present work with training of men for leaders of immigrant foreign-speaking people. Professor Ryder said he would not favor change to meet this demand but that Andover's courses are open to every one prepared to take them.

Rev. F. N. White brought a resolution adopted at Chicago in a representative meeting and in supporting it said that the churches of the West are practically a unit against the plan proposed, and that if it should be adopted the impression would be that our denomination has lost one of its organs. Letters were read from several absent alumni; from Rev. W. E. Park protesting against the removal to Harvard of the institution so dear to his father; from Rev. Newman Smyth favoring removal as the possible beginning of a new era of reconstruction of theological seminaries fitting them to supply the ministers needed for coming generations; and from Pres. W. J. Tucker, formerly of the board of trustees, expressing the opinion that the time had gone by for removal to Cambridge, that possibly reorganization would be sufficient to restore the seminary to its normal conditions, and if not, that he would favor removal to Boston rather than to Cambridge.

Rev. D. T. Torrey said that Dr. Smyth's suggestion opened up the whole larger question of training ministers for modern needs of bringing men into the kingdom of God and that it would be best before taking any vote to deliberate further on this larger question.

Rev. Harry W. Kimball endorsed Professor Torrey's position, saying that the larger question was not one of theology but of statesman-

ship. We want to wait, and we want the trustees to wait, for more study of the subject.

The hour of 5:30 having arrived, at which it had been agreed that the vote should be taken, it was voted that only an informal expression of opinion should be made, final judgment of the alumni being deferred till the reports had been sent to all with opportunity to send their votes to the committee. After several had left the room it was agreed that those obliged to leave before the close of the meeting might register their votes at the door, and nineteen did so. The total informal vote was twenty-one in favor of the plan of the trustees, seventy-five opposed. Adjournment was then taken to meet on the call of the committee.

Thus ended an exhausting day's deliberation, which showed that the Andover spirit survives—a spirit of devotion to the kingdom of Christ, of independence, mutual respect, fraternity, affectionate regard for Andover's teachers and leaders, and confidence in one another of the alumni of our oldest theological seminary.

Biographical

REV. THEODORE JAMES HOLMES

One of our oldest and best beloved pastors died in Concord, N. H., Dec. 4. He had been out of active service for the last three years, making his home with his daughter. Mr. Holmes was born in Utica, N. Y., in 1833. He graduated from Yale in 1853 and from Union Seminary in 1859. For the next two years he was engaged in home missionary work at Richmond, Vt., and in 1861 married Miss Ellen L. Goldsmith of Groton, Mass. The same year he was called to East Hartford, Ct., where he served eleven years, obtaining a leave of absence during the time for service in the Union Army. In 1875 Mr. Holmes went for an eight years' pastorate to First Church, Baltimore, where he built a new edifice. In 1883 he went to Newton Center, Mass., for a successful and pleasant pastorate of ten years, leaving there for a five-year term of service at Hopkinton in the same state. In 1898 he retired, as he supposed, from the active pastorate, and was living quietly at Portsmouth, N. H. when he was called again to his first pastorate in Vermont. For two years, from 1901 to 1903, Mr. Holmes, ripe in age and experience, had one of the happiest and most successful terms of service in his whole life stirring up the ancient parish to new endeavor and erecting a new church edifice. In 1903, owing to failing health, he removed to Concord.

Mr. Holmes had great pastoral gifts and he never failed to use them. Over the young in particular he exercised a commanding influence. Many there be today walking in the paths of righteousness who still look upon him as their father in Israel. His greatest glory as well as his greatest reward shall be that he was a faithful minister of Jesus Christ. Besides the wife of his youth, three children, Clarence H. Holmes of New York City, Mrs. E. Scott Owen of Concord, N. H., and George A. Holmes of Newton Center, Mass., survive him.

The funeral took place at Newton Center, Dec. 7. Rev. E. M. Noyes officiating. On Sunday, Dec. 9, Mr. Noyes's morning sermon honored the memory of this former pastor.

E. W. B.

REV. CHARLES S. SANDERS

The American Board has suffered inexpressible loss in the sudden death of Rev. Charles S. Sanders of Aintab, who fell from his horse on the morning of Oct. 25, and so fractured his skull that he died the same day.

Mr. Sanders had unusual versatility as a missionary. At the funeral service in the First Church of Aintab his associates bore witness to the variety of his gifts; to his peculiar fitness for touring because of his physique, sympathy and self-denying devotion; to his wide information and scholarly tastes and their stimulus in the educational work; to his skill as architect and builder of which several mission buildings are monuments; and to the tireless, cheering love with which he gave himself to the people of the land, the churches and native pastors, and his missionary brethren and their families. Every one trusted him; on his tours the children of the villages would run to welcome him.

Mr. Sanders was born of missionary parents in Ceylon; three of his brothers are in this country, Frank K. Sanders, D. D., secretary of the C. S. S. and Pub. Society, Joseph A. Sanders, M. D., of the Clifton Springs Sanitarium and Walter E. Sanders of Cleveland; one brother, Rev. William H. Sanders, is a missionary of the American Board in West Central Africa.

The Children's Corner

EXTREMES meet. Last week we had a picture from Pasadena, Cal., of a curious and venerable wooden chariot which was made to be drawn by an ox, not by the neck, as we joke our oxen, but by the forehead. And this week, by the kindness of one of the editors, we have from Shelburne, Nova Scotia, a picture of an ox drawing a load of hay in just that fashion. This editor says that if he had known just what I wanted the picture for it might have been made of the head alone, showing the bar across the forehead by which the load is drawn. Is an ox so harnessed in any of the places where Cornerers live?

The editor who provided the picture told me a lot of interesting things about Shelburne, where the picture was taken. It is the city which was founded by the Loyalists (Tories, we called them) after the Revolution, when they left New York and Charleston with the withdrawing British armies. I shall ask him to tell us more about it some time.

The hay on the one-ox wagon in the picture looks to me like marsh hay—rather coarse and not much of it, like what my farmer friends call "a jag." It would take a long time to get the hay crop in if the farmers had no better team and wagon than this. And where would the fun be for the children who like to ride home from the field on top of the load? But probably this Nova Scotia farmer has a bigger wain than this.

And that word wain reminds me of the hay-wagon in the sky, which you may see any clear night in the year. It is the polar constellation which the ancients called the Great Bear and we moderns often call The Dipper. Its old English name was Charles's Wain, which is really the carl's (carle's)—or farmer's wagon. And you can all see, I think, how the farmers chose that for its name. Go out the first clear evening and look to the north and see whether the group of stars which includes the pointers, a line across which aims pretty near the polestar, looks to you most like a bear, a dipper or a farmer's wain or wagon.

While we are among the stars let me ask another question. Do any of you know the name which these same old English farmers and fighters gave to the galaxy—the Milky Way, as we call it?

FISH, FISHERMEN AND DOCTORS

I have had a number of protests about the big snapping turtle which the New Hampshire boys caught and told about in the Corner of Nov. 17. I cannot print them here, some because they would take up too much room and some, I am sorry to say, because they disregard a rule of the Corner which requires courtesy even in disagreement and consideration for the feelings of correspondents and editors as well as of snapping turtles. But all the letters have had full consideration and I want to take up the questions which the writers raise. But of course some questions are more easily asked than answered and there are matters about which we must expect to disagree with mutual liking and respect.

Most of these correspondents protest because the boys allowed their friend the doctor to dissect the turtle and they ac-

cuse me of indorsing vivisection. No one could have been more astonished than Peter Page at such an accusation. But in reading the letter again he sees that it is open to that interpretation. Knowing what these boys were like and what their friend the doctor was like, such a thing never occurred to my mind. But there it is—the cutting off of the turtle's head, which I thought of first, is mentioned last in the letter. Now anybody who has ever killed a reptile knows that muscular action goes on for a long time—sometimes for a whole day—after the life is out. They used to say when I was a child that a snake could never die till the sun set. And that is what I think occurred in the case of this big turtle. Another doctor who was consulted agrees with this opinion and assures me that the turtle did not suffer after his head was off. So I think we must give the doctor and the boys the benefit of the doubt

strength of a snapping turtle's jaws would go swimming in that lake with a quieter mind ever after if he knew that there was no such big fellow loose under its surface.

Another raises the question of the use of live bait. Now, speaking in general, this is a question whether it is right to fish or not to fish. Every boy who digs worms or clams overnight for bait for an early start in the morning would protest against the judgment that fishing with live bait is wrong. Practically, every cod-fish-bait comes to our tables at the cost of the life of a squid as well as of a cod. The principle cannot be that we are not to take life, unless we are willing to put a stop to most kinds of fishing altogether, but it is that we are not to take life wantonly or without good reason. We live at the expense of the lower creatures; we must see to it that our own lives and pleasures are worth the price.

I think, therefore, we must let the fishermen have a place in the Corner and should be willing to consider what they



The One-Ox Cart, drawn by the head and not the neck. From Shelburne, N. S.

and not believe that they were vivisectionists.

Another point raised is whether it was best to mention such a thing as dissection at all in the Corner. And here I think Peter might have left that out altogether and I make his apologies accordingly. But as to the question whether it was wise for the doctor to show the boys the working of the organs in the dead body of the headless turtle I am not so sure, that, I think, would depend on the boys and the doctor. If he and they were the right sort I imagine that such a study would make them less cruel and more reverent in the thought of the wonderful works of God in their own bodies. And in that case the turtle's life was well expended. Certainly those boys, if they study biology will soon have the question to face whether the bodies of animals are to be studied at first or at second hand. And, if I am not mistaken, such first-hand study goes on in many of our public schools without protest. But this may be a debatable question and Peter Page would be the last one to turn children loose in the world with a scalpel in their hands.

Other questions are raised in these letters. For instance, one of my correspondents seems to think that the boys had no right to take the turtle's life. But I am sure that any one who has known the

have to say in defense of their sport. And they should listen carefully to any voices which warn them against the unnecessary cruelties of their craft—such, for example, as leaving caught fish to gasp and die in the hot bottom of a boat. I do not believe these boys who caught the turtle would do that.

Before we dismiss these problems, the difficulty of which I fully appreciate, I want to ask fathers and mothers a question, which perhaps can best be put in this way. Is it wise or safe to bring up children in an unreal world? That horrible and disagreeable things are not to be described to little children we are all agreed. But is their existence never to be mentioned in their presence? And are they to be put off when they ask questions about them? Are they to suppose that beefsteaks grow on trees and that turkeys come of their own accord to be stuffed and roasted? Are they to read of the progress of scientific knowledge and never to know that a large part of it has come by the minute and careful study of the bodies (not the live bodies, however,) of animals? How old must they be before they learn that there is no making of omelets without breaking of eggs? And who shall be their teachers? wise parents or unwise friends of their own age? or sad experience?

PETER PAGE.



Alack, a Yak

Mid pathless deserts I groan and grieve;
In weariest solitudes I leave
My track;
Bemoaning the fate that has christened me,
In spite of my whiskered dignity,
A Yak!

O happy child with the epithet
Of Abe or Ike or Eliphalet
Or Jack,
You little wot of the blush of shame
That dyes my cheek when I hear the name
Of Yak!

Better a bok or a slithy sloe,
Or a mythical beast in the starry zo-
Diao,
A polypod or a pelican,
An auk or an ichthyosaurus, than
A Yak!

And so, through the valleys hereabout
I sob this plea, and the echoes shout
It back:
For the sake of art, and my pride as well,
When you write my name, will you kindly spell
It Yacque!
—Burgess Johnson, in *Beastly Rhymes* (Crow-
ell).

The Refreshment Club

BY ANNA DEMING GRAY

The club epidemic had struck the small town of Camdon early in the spring, and taken it by storm. There was an Apollo Club, a Shakespeare Club, a Mental Improvement Club and I don't know how many more.

It was small wonder that the school children followed their elders and organized a club of their own.

"You see," said Donald Ware, "most of the big clubs are for learnin' and improvin' and all that. Now we don't need anything of *that* kind. I say we just have a Refreshment Club—everybody bring somethin' to eat—and have some fun."

"But what if we aren't hungry?" objected Alice Dale.

"Aren't hungry?" cried Jack Allison. "Why Allie Dale—I can't remember the time I wasn't hungry!"

And so the Refreshment Club came into existence, and proved very popular, especially among the boys.

One evening the children had gathered in the inviting sitting-room of Donald's home for their weekly meeting—they had preferred to hold a meeting twice a week, but some of the mothers objected. They were gathered about Jack Allison, all talking at once.

"Cracky!" said Donald, in astonishment. "Are you sure, Jack?"

"Well—I guess!" said Jack, standing with his feet apart, and his hands deep in his pockets. "The committee was right there in the sitting-room. Mother said I

had better go to the dining-room to study, 'cause it was private. 'Sif I didn't know what they came to talk about! Father said, 'Go, Son, little pitchers had better be out of hearing sometimes.' I hate that 'little pitcher' joke; I'll never tell it to my children."

"G'w'on!" cried a chorus of voices. "Seem'sif you'd never get to it Jack."

"Well, you interrupt a fellow," said Jack. "I went out with my books, but bime by, I had to get a pencil; I just walked in and the committee was talkin' away—didn't even notice me. I heard Colonel Ware say, 'Why yes, Brother Carr, we are all agreed that he is a good teacher. He's had the school for twelve years. Many of our youngsters started with him; but we all recognize that he lacks control over the larger boys.'"

"Whoop! that's right, he does!" cried Don. "He kept me in a whole hour last week, and I'm just glad he's goin' to lose the place."

"You wouldn't study, so he had to," said Jessie Marsh impatiently. "Course he has to punish us, if we break rules."

"Father says he knows more than any man in Camdon—even the minister," said Alice, "or Lawyer Olden. We make him cross, but I know he's good, 'cause there's a Bible in his table drawer—I saw it."

"Pooh! that's nothin'," said Ned Andrews. "He don't have to be cross as two sticks, anyhow."

"Well, g'w'on!" said Don impatiently. "What'd they say next?"

"Deacon Starr said," went on Jack, taking up the recital, "'You know we must think of the best good of our young people, and not allow our sympathy to blind our judgment.' Then the minister said, 'The only thing which would make it possible for the Board to retain him, would be the young people themselves.'"

"Whe-ew!" said Ned. "It's up to us, is it?"

"Then I came out, and that's all," said Jack.

"That means the Board would keep him, if we'd behave so he wouldn't need to do any managin'—he can *teach* all right."

"Seems as though we ought to be big enough to manage ourselves," said Allie soberly.

"Well, I'm not goin' to have him boss me," declared Ned.

"But isn't that part what he's for?" asked Jessie.

The committee are to take over the paper askin' him to resign, this evening," said Don. "Father told Mother, and they are up at our house now."

"He's just used up his nerves teachin' and it's a hard school to manage, Mother says," said Jessie.

"Anyhow I'm sorry it's tonight; this is his birthday. He told me so last May,

'cause I told him mine was May Day. He said: 'Yours is five days before mine, Allie. That makes you five days older doesn't it?' He's as kind and pleasant when folks behave!"

"Well—he sure is dandy on fractions—decimals and all. Just can spin them off!" said Don. "I never could have learned them if it hadn't been for him."

"Me, too," said Hester. "And Geog-fy—why there's nothin' on the earth's surface nor inside either, that he doesn't know about. I should think his head would ache."

"He's a lot grayer than he was," remarked Ned thoughtfully.

Allie turned quickly. "I say," she said impulsively, "it's mostly our own fault—Let's don't let him go—Let's have a committee ourselves, and see the Board. Then let's take our refreshments and have a 'sprise on Mr. Janeson. Mother says she never heard of this club doing anything but eat up the refreshments, let's do something."

"Hurrah!" cried Ned, "I'm in for it. I s'pose we do act up dreadful. All teachers are kind of hard to get along with. The smarter they are—the worse it is. I guess it's 'cause it's been so long since they went to school. But a new one might be worse. I say we keep Miss Jane."

"P'r'aps if we stop saying 'Miss Jane' it would help," said Jessie.

"Well, s'pose you and Don be a committee and get up a resolution paper," proposed Jack.

"All right. Come on Jessie," cried Don.

And the two went off laughing into the other room. In ten minutes they joined the others.

"How's this?" asked Don.

Resolved

That the undersigned won't say "Miss Jane" any more.

That they hereby promise to manage themselves, so Mr. Janeson can't tend to their fractions and geography.

Resolved

That we'll try to help by being as smart as it's in us to be, 'cause he gets cross when we act dummy.

Resolved

That we keep him in this School henceforth and for evermore, and we herewith set our Seal, this fifth day of May, 1906. And we hereby request the honorable School Board to so do.

"Now we've each got to sign it, or it'll be null and void."

Jack whistled, "My but that is dandy!" he said. "Sounds just like Mr. Cannon's will. I guess that committee will read this all right. P'raps they'll let us take it, 'stead of their old paper. Come on—we've got to hurry! Bring the refreshments, fellows."

Mr. Andrew Janeson sat in the sitting-room of the white cottage. It had been his invalid mother's home, and since her death he loved the place more than ever.

His school and his mother—these two had been his interests in life. And yet no one but old Sidney guessed it, for Andrew Janeson was a reserved man. To himself he never thought of it as the school, but always as "My boys and girls."

The tall lamp on the table with its soft pink shade, cast a shadow on his face, and made it look worn and sad.

He rested his head on his hand and looked at the evening paper, for he wanted old Sidney to think he was reading. Sidney had been with the family more years than Andrew Janeson could remember. And he was not deceived by the paper. After he had piled the grate high with wood and gone softly out, he shook his old head sadly.

"Dis yere dee-strict is gitten tired of Mars Andy," he said indignantly. "He's got moo larnin' dan dis whole dee-strict put together! I would jes' like ter wollop some dem chillun! Mars Andy has always been kind an' soft spoken, an' da 'pose on him. But hits gwine ter mighty nigh kill him ef da git somebody else."

And he went sadly on to the kitchen.

The schoolmaster's thoughts were of the same subject, and he stopped even pretending to read.

"No doubt they can get a teacher with newer methods," he said with a sigh.

"I don't want to be selfish—they are my boys and girls—I want them to have the best—but it's going to be hard."

There was a clatter of feet on the tiny porch outside, and a sound of hushed but very audible voices.

The anxious face of Sidney peered excitedly in at the door.

"Ef yoo all done come yere fur ter pester Mars Andy, yoo all kin go long home," he said over his shoulder.

"O, but we aren't!" cried the chorus of voices. "It's a 'Sprise Party, Uncle Sid, for Mr. Janeson's birthday, and the Refreshment Club have brought the stuff to eat, and some resolutions!"

The master flung the door open wide and stood before them. There was a look on his face they had never seen before, as he held out both his hands, and said:

"Why—if it isn't my boys and girls! Come in! Come in! Bring some more chairs, Sid."

And the love and welcome in his eyes opened once and for all the door of his pupils' hearts, and Andrew Janeson walked in—no longer the master but the friend of every one of them.

Hunger and ill temper are convertible terms. Never discuss an important or del-

icate matter before breakfast.—Edward E. Hale.

Morning

When I behold how out of ruined night
Filled with all weirds of haunted anolentness,
And dreams and phantasies of pale distress,
Is builded, beam by beam, the splendid light,
The opalescent glory, gem bedight,
Of dew-embazoned morning; when I know
Such wondrous hopes, such luminous beauties
grow
From out earth's shades of sadness and af-
fright;

O, then, my heart, amid thy questioning fear,
Dost thou not whisper: He who buildeth thus
From wrecks of dark such wonders at his will,
Can re-create from out death's night for us
The marvels of a morning gladder still
Than ever trembled into beauty here?

—Wilfred Campbell.

"A Female's Art"

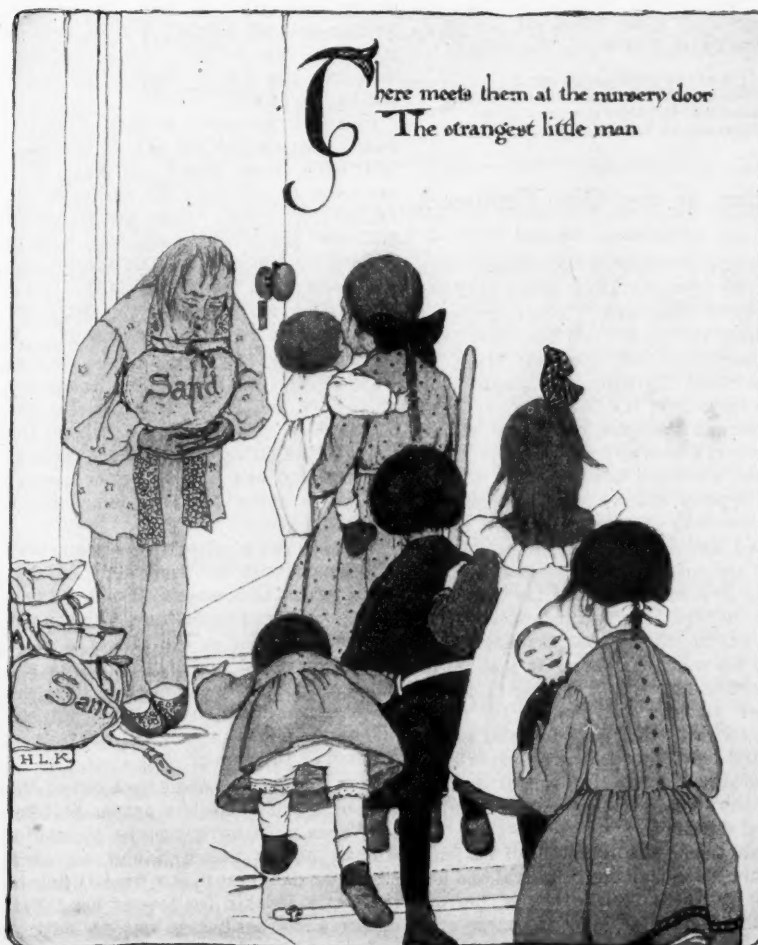
"There's some men can make thirty minutes do the work of an hour—just like some can make thirty pence do the work of a crown. 'Tis just a gift of nature."

"Which you and me haven't got, my old dear."

Richard's parent stopped to blow.

"Very few men have got it," he answered, between his gasps. 'Tis mostly a female's art. Granted they ain't got our earning power; but 'tis a butivul arrangement an' makes a happy home where a man earns an a woman saves."—Eden Phillpotts.

Men About Town



The Sand-Man

How often when the little folks
Go trooping up the stairs
So sleepy that sometimes, alas!
They cannot say their prayers
There meets them at the nursery door
The strangest little man
Whose hair and face in color match
His light brown suit of tan.
He softly bends low o'er the crib,
(The smallest bed of all),
And though the other children still
Are playing in the hall,
He sprinkles tiny grains of sand
On baby's head and toes
And lo! before our very eyes
To dreamland off he goes
Then one by one this silent man,
As each child lays him down,
Drops very gently o'er his couch
Some sand from Sleepy-town.
Then, when they all are lying still,
In silence he departs,
And no one but the children know
The magic of his arts.

Josephine Canning



The Home and Its Outlook

Saint Martha

BY KATHARINE LEE BATES

Is that sublime translation hers,
Lifting beyond our look
The small, gray figure sitting
In the chimney-nook?

Golden harps and dulcimers,
What should she do with these?
I see her with her knitting
Dropt upon her knees;

About her feet her pussy purrs;
—But no! with eyes grown dim,
Come the friends and neighbors
To chant her passing-hymn:

"Meet Thou all lonely travelers
And lead them, Christ our Lord,
From the familiar labors
Unto the strange reward."

Our grief has taxed the gardeners.
She lies in such array
Of roses and of lilies
As for a bridal day.

Do these late honors Death confers
Abash her humbleness?
Her heart—ah me!—too still is;
Her calm brows acquiesce.

O when those mystic barriers
Our Maries pass, we dream
That in some fair Elysian
Their thirst has found the Stream;

But the Marthas are our cottagers
Who make our fireside bliss.
The Beatific Vision—
She never talked of this.

On that white fact the bier avers
Our restless question beats,
In world-old wistful fashion,
Unbroken by defeats:

Is common life that ministers
The earthly bread and wine,
This, too, the Holy Passion,
The fugitive Divine?

A sudden mist our seeing blurs,
Such sacramental grace
Hath poured its revelation
Into that patient face;

And neighbor-hand toward neighbor stirs,
Her sainthood to confess
By love's own consecration,
Memorial kindness.

FATHERS have not received as much attention as mothers from the students of child culture. But often when they have been prodded to realize their duties as a parent an ideal has been held up so impossible as to discourage the ordinary busy man, fond of his children but immersed in business or professional cares, hurried in the morning, fagged at night. Dean Hodges in his new booklet, *The Happy Family*, recognizes both the limitations and the opportunities of the modern father and what he has to say is therefore rarely helpful. He lays on the man of the house the responsibility for domestic solidarity—"team-play" to use a more popular term. Without his co operation the family can-

not have a "household loyalty, an unreserved participation in the large interests of life and the habit of doing things together." The attainment of this result, says Dean Hodges, is the father's business. To take his children to church with him on Sunday, to join them in the afternoon walk or reading, to bring them at meal times into touch with the great outside world is not asking the impossible of the average man, but these are his great opportunities.

A GREAT many people look in the wrong place for happiness. There is a proverb about the folly of looking for sunshine in the east room in the afternoon. That, metaphorically, is what a large number of us are doing all our lives. The east room was glorious in the morning, but we have no business to expect more than a good half-day of it. That kind of sunshine—sparkling, radiant, splendid—is soon over and the light-hearted children leave their dancing. But then comes high, shining noon and the long golden afternoon. Try the other side of your life-house. Be sure the sun will shine in somewhere. It will be of a different sort. The sunshine of "good times," of merry childish fun and jollity, of careless, unthinking pleasure, is pretty apt to vanish long before noonday. But there is a soberer brightness that takes its place, if we will let it. It is only a peevish sort of unreasonableness that insists on turning the face always towards that impossible "east room" and demanding that the sun shall shine there all day long. We need to learn how true it is that

... not by eastern windows only,
When daylight comes, comes in the light;
In front the sun climbs slow, how slowly,
But westward, look, the land is bright.

Mothers of the Old Testament

BY ELLEN C. PRATT

Methods of bringing up children have doubtless changed since Eve's exultant cry over her first born, "I have gotten a man from the Lord," but has there been any change in the essential traits of motherhood? Perhaps a backward look at the mothers of the Old Testament may help answer the question. It is not to any extent a woman's roll-call, the list of old-time worthies, but now and then a name appears and we read between the lines the story of a woman's love, sacrifice and devotion or of her ambition, deceit and cruelty.

Poor Eve, she was easily the first lady in the land but she had no precedent to guide her in rearing that turbulent man child; no woman's clubs, no manual of instruction, not even a mother-in-law to advise! Did she give the boy too much of his own way that he came to so sad an end, and learning wisdom by experience did she guide his gentle younger brother into right ways so that he and his offering pleased the Lord?

Sarah, the beautiful mother of nations, with her fierce jealousy of a rival and her doting fondness for the boy of her old age—the dreaming Isaac was more of a

mother boy than a chip of the old block, the sturdy, faith-filled Abraham. And poor Hagar, what mother heart of today does not understand her desolate cry, "Let me not see the death of the child!"

They all had mothers, those saints and sinners of the olden time, but how far were they responsible for the virtues and vices of their sons? How far are we, the women of today?

Scheming Rebekah has many a modern prototype when she courageously leaves home and kindred to go to a strange land at the Lord's call, as she shows partiality to the son who had much of her own craftiness, and as she leads him to cheat the blind old husband who trusted her. There are modern Rebekahs who help their boys to deceive father and keep from his knowledge things which he ought to know.

Leah, the unloved wife, comes before us rejoicing in her group of sturdy sons, and Rachel, mourning in her childless tent, but given at last a Joseph to be his father's darling and a Benjamin for whom she gave a life for a life. Perhaps of all the mothers of the dear old Book, Hannah claims most of our love and liking, with the strong desire of the Hebrew woman for a child who might be the promised seed, with her faith in God which prompted the prayer for a child, the intense gratitude for the answer and the whole-souled return which gave the beautiful boy back to the Lord, satisfying her heart with the yearly visit to him and the fashioning of little garments to meet his growing need. We do not wonder that of Samuel, son of such a mother, it was written, "The Lord was with him and did let none of his words fall to the ground."

Jochebed, sorrowful mother, with the sword hanging over the head of her beautiful baby, what hopes and fears filled her heart as she wove the basket cradle for the river brink! There are sorrowful mothers today with nameless horrors threatening their little ones, dangers not always averted, though surely the Heavenly Father who cares for the sparrows, cares much more for the children.

That man of Mt. Ephraim who stole so many shekels of silver from his mother must have had a bad training, for she cursed the unknown thief when she thought the silver was lost and when it was restored she had no better use for it than to make a graven image for a household god.

Who has not admired the gracious lady of Shunem, with her hospitality, her dignified refusal of reward since she "dwelt among her own people," and who has not rejoiced with her in the gift of a child and sympathized in her anguish as she holds the dying boy in her arms, lays the lifeless little form on the prophet's bed and slacks not her riding till she falls at the feet of the man of God.

That mother who came back out of the land of Moab where two graves held her only sons must have been as pleasant a woman as her name, Naomi, signifies, since her daughter-in-law was willing to leave kith and kin for love of her. Evidently a mother-in-law was no butt of

ridicule in those days. And Ruth herself, loving, loyal, beautiful, surely she was true mother to little Obed who was the father of Jesse who was the father of David.

We sorrow for Rizpah, heart-broken mother of murdered sons as she sat day and night beside the precious bodies to drive away the birds of the air and the beasts of the field; and since war has not ceased, even in this twentieth century, many a mother's heart responds to the old-time tragedy while her thoughts keep watch over her unburied dead. Even the mother of that naughty King Sisera had mother love and longing as she cried through her lattice, "Why is his chariot so long in coming?" Mothers of today, do you ever watch through long hours for the coming feet of your boys, perhaps of your naughty boys, imagining many an accident while you cry, "Why is he so long in coming?"

Good King Hezekiah who reigned twenty-nine years in Jerusalem and brake down the images and cut down the groves and trusted in the Lord God of Israel; surely it was no accident that recorded the name of his mother, Abi, daughter of Zachariah, nor any mystery that her son should be prospered of the Lord. And the boy king, Josiah, coming to the throne when eight years old must have owed much to that good mother, Jedidah, who taught him to do that which was right in the sight of the Lord.

It is true that piety was not always an inherited gift, for when Asa with a perfect heart was trying to make reforms in his kingdom he had to depose his mother Maachah because of her idolatries.

It would hardly seem possible that such a woman as Jezebel should have a righteous son and it is no surprise to find Joram coming to a dishonored grave. Those mighty men of war, Joab and Amasa, did their prowess and courage come from Zeruah and Abigail, the mothers, who were themselves older sisters of King David?

The recorded list of mothers in the Old Testament is a short one, but their names are all in a larger book of remembrance and though times and manners change, yet as face answereth to face in water, so does the mother heart of the far away past, answer to that of today.

Grumbling Givers

BY LILY RICE FOXCROFT

So much has been said, of late years, against the constraint of formal giving, that we are in danger of forgetting that giving, after all, is not a conventionality to be rebelled against, but a privilege to be enjoyed. It is only among the very rich—a class to which few of us have the misfortune to belong—that gifts are merely a conventional expression and bring no real pleasure. Statisticians do not attempt the subject, but it would be safe to say that nine-tenths of the gifts sent in the course of a year bring actual satisfaction to those who receive them and are put to immediate practical use. Of wedding

presents, in particular, about which the loudest complaints have been raised, it might be argued with considerable force and in harmony with the teachings of an influential class of thinkers, that they are really no more than the contribution which society can well afford to make toward the building of a new home. The formal testimonials made by associations cause a warmer glow of feeling than is sometimes supposed.

Presents to friends going on a journey, presents to friends who stayed at home, graduation presents, even, if they can be given in an unostentatious way—all these have a place, and it is not fair that the few that are given as a matter of form should discredit the many that represent spontaneous and hearty good will.

"Now that I see how much pleasure engagement presents really give a girl," said a woman not ordinarily lavish along conventional lines, "I shall want to send one every time I hear of an engagement."

This is not to argue that one way of giving is as good as another and that we are not to exercise any discrimination—

Straight from the Family Circle

Every time a friend comes in to call we may be talking of Peary's latest expedition, the Colored Problem in the South, or some trivial (?) household matter, but every time we come round to Mother's favorite topic—"My paper, *The Congregationalist*, so well edited, so full of interesting topics and always taking the broad Christian view of things," so "Mother's Paper" has become a household word.

Mother, by the way, is the daughter of a Presbyterian clergyman, the daughter-in-law of a Presbyterian clergyman and the widow of a Presbyterian clergyman.

I write this in appreciation of the joy Mother gets from your paper. Sincerely,

Montrose, Pa., Dec., 3, 1906.

K. P. R.

far from it! Sometimes one should raise one's voice in protest against the proposed testimonial. Sometimes one should resist the unworthy desire to send the present demanded by conventionality and turn the money saved into that purse from which the right hand draws without conferring with the left. Sometimes one must let the loving note of congratulation or sympathy take the place of the flowers one would fain order from the florist. But, having made up our minds to give, do let us take our giving as the pleasure, the delight, the joy, the unalloyed comfort and satisfaction that it actually is.

Let us give up this habit of grumbling about it, really an artificial and acquired habit with most of us. Let the children hear us speak of it happily and light-heartedly, and let them learn to think of it so, themselves, from their earliest years. Even in the Christmas confusion, let our thought be not, "I have got to give" to so many, but, "How glad I am that I can!" If any one is really dull enough to doubt the essential joy of this gift-time, let him try how it seems to be shut out of his share in it, by sickness or by poverty.

Men are not born with habits, but only with faculties.—Benjamin Whichcote.

Putting Our Benevolences on the Right Basis

BY REV. W. W. LEETE, D. D.

Pastor Dwight Place Church, New Haven, Ct.

We are told that the advisory committee of the National Council, after much delay, is about to make a report recommending to the conferences certain sums which our benevolent organizations should proportionately receive in order to do well their expanding work. Is it not the first business of the denomination to attend to this report and to see that its suggestions are carried into effect? The question of the benevolences of our churches is vastly greater than the question of how much we can get next year for the American Board, the American Missionary Association or the Home Missionary Society.

While the first business of any organization is to see that its own interests are furthered, the business of our religious societies is of such a nature that none of them can do its own work well if it does not consider the interests of its sister societies. The problem of financial support does not concern any one society in particular but is the problem of every Congregational enterprise. Is it not high time that we recognize that the whole is greater than any of its parts?

A revival of the benevolent spirit as applied to all Christian work is the only thing that will long replenish the treasury of any of our societies. That revival cannot be brought about by the presentation of the claims of any one missionary society or the rotary urgent call for more money for each of them.

We raised the debt of the American Board this year and made advance, but it did not come as easy as it should. A like amount would be secured with more difficulty next year; and especially if the A. M. A. and the Home Missionary Society are making extra efforts at the same time to cancel their debts.

There is need of a more fundamental work. The spirit of covetousness as such, and not as affecting any one cause, must be arraigned before the bar of a united judgment of the churches. Let such strong pleaders as the Board took with them in making its appeal for \$1,000,000, be secured to rally representative laymen at strategic centers throughout the country and to press upon the intelligence and the loyalty of our constituency the uses of money as applied to the kingdom. Let them see to it that the benevolence or missionary committees of conferences and churches are prepared to follow up in their localities the impressions created.

Such a procedure repeated for several years would result in the permanent advance of all of our denominational interests. Some of the churches would totally change their methods of benevolence, and many of them would be much more watchful of the methods they have. Business men would have more respect for every one of our causes by noting the logical place each holds in the united purpose of the Church. Timid pastors would begin to dare something. Weak churches would come to believe they were of some account. Conscientious laymen would not be harassed with the fear they did not know where duty lay, and then awakened nights to be told they had not done it. And even the boys would think more of us; discerning in our efforts the "team play," without which no football eleven ever won a goal.

Foreign missions have a special and mighty appeal to the heart of the Christian. But that appeal does not cease because at the same hour we may be thinking of races that need redemption, now walking under the Stars and

Stripes. All the motives are needed if we are to break up indifference or opposition. Any co-operation by which the heart of the Church can be stirred is what any one of our societies ought not only to be willing to try, but ought to hasten to try.

Three hundred years ago the church at Scrooby began its individual life. The event has, strange to say, been little celebrated among the thousands of our American churches to whom she gave their charter of rights. But the Pilgrim spirit never dies and if, "without tarrying for any," we could open a new century with the larger "Forward Movement"—a gift from every member for every one of our benevolent societies—we should not only honor the fathers, but take a new place of leadership among the religious forces of our age.

In and Around Chicago

(The Congregationalist may be found in Chicago at the Congregational bookstore, 175 Wabash Avenue.)

An Evangelistic Conference

This conference, the third under the auspices of the Congregationalists of Chicago, was held Dec. 4, in the Waveland Avenue Church, Rev. Frank Dyer, pastor, taking the place of the regular Monday Ministers' Meeting. At the morning session Dr. H. A. Bushnell spoke on The Vision of Christ, a helpful, uplifting discourse. Dr. Frank Smith followed with a discourse on The Power of The Holy Spirit. Dr. A. C. Dixon of the Moody Church spoke in the afternoon. He is earnest and evangelistic and is doing a fine work. The evening was given up to laymen. The general subject for discussion was Winning Men. So far as the conference made it appear there is no other way of winning them than by going after them, constantly, tenderly, lovingly and hopefully. An evangelistic committee was appointed, consisting of Dr. Fox as chairman, Rev. Messrs. Brokenshire and Dyer, Dr. Frank Smith and three laymen. Much is anticipated from the visit of Gipsy Smith in January though he will be in the city only ten days, hardly long enough to make any abiding impression. Meetings will be held in the Central Park Presbyterian Church for a group of the West Side churches and noon service at the Central Y. M. C. A. building, where business men from every part of the city can hear him.

A Great Affliction

The hearty sympathy of ministers and churches goes out to Rev. F. E. Burhans of the Washington Park Church, in the death of his son Ivan, a promising boy of eleven. With two or three other boys he was playing near his home and being challenged to enter a cave they had dug in the sandy soil, was suffocated by the falling earth. It was not till life was extinguished that his father was told of the accident, and though every effort was made to save the boy it was too late. The funeral was on Tuesday at the church which was crowded with sympathizing friends.

Revival at Kewanee, Ill.

Authorities which seem to be trustworthy tell us that 405 persons were converted Sunday at services held by Evangelist W. A. Sunday. The meetings are declared to be the most remarkable ever held in the city. No less than 2,762 conversions are reported. In Burlington, Io., in 1905, 2,485 were reported. In Kewanee many prominent business men profess to have met with a change of heart, among them six out of ten aldermen. The attendance has been very large, if one may accept estimates, 5,000 being present at a single service, with other thousands unable to get within sound of the preacher's voice. At Richmond, Ind., the headquarters in the West of the Friends, Rev. Charles Scoville reports 4,800 additions to his church in a single year. The difficulty with these reports is the impossibility of verifying them, and the certainty that nothing like the number whose names

appear on a list of converts ever engage with any earnestness in Christian work. There are several small cities in Illinois where the number of converts reported in the course of two or three years exceeds the entire population, and yet the churches do not gain proportionately in strength.

Senator Tillman in Chicago

Sunday not a few ministers took occasion to express their surprise that any women in Chicago interested in hospitals should have invited a man like Senator Tillman to speak for them. It was understood that he would discuss the race question, and that in the excitement which would follow there might be danger of loss of life. Responsible colored people, including the minister of the largest colored church, went to the woman in charge of the movement and promised if the engagement were canceled to give the hospital as much money as was expected from the Senator's visit. The offer was rejected. In order to prevent riot and disturbance during the address, policemen in large numbers in plain clothes were scattered about the hall. Mayor Dunne refused to preside on the ground that he would not countenance a man who advocates lynching. For his actions he has received well-nigh universal thanks. The address was exciting and full of expressions of bitterness and scorn characteristic of the man. So far as one can judge, though Orchestra Hall was packed full, the address made no impression upon the city as a whole. It was better that he should speak, having received the invitation, than that the engagement should be canceled.

The New Municipal Court

Monday saw the last of the Justice Courts for Chicago. The methods of these courts, and the uncertainty of obtaining justice in any of them have long been a disgrace to the city. As the result of the November election new judges were chosen well qualified for their position and were introduced to their work by Judge Carter of the Supreme Court, and were at once organized for their duties by Chief Justice Olsen. Hereafter professional bailiffs will find no opportunities for employment. Nor will there be any chance for bribery or graft. The men who are to act as judges are reputable lawyers who will strive to make their courts, courts of justice for the poor as well as for the rich. It will require some time for these courts to get into full operation, but as they are, they are an im-

mense improvement on anything we have yet had.

The Board of Education Once More

Wednesday night in spite of the protests of the minority, and the opposition of Superintendent Cooley, the so-called Post Report was adopted by a vote of twelve to five. It destroys the Cooley merit system, and substitutes for it a system which overlooks merit altogether, and secures advance of pay on the ground of length of service and gives additional pay at once to the extent of \$50 a year to about 3,000 teachers who have taken no examinations, but are more or less closely connected with the Teachers' Union. One must wait and watch the result of this radical change rightly to estimate its value. It certainly does not have the approval of the teachers as a body and it seeks to reduce the power of the superintendent to a minimum.

A Notable Trial

If it has taken nearly three months to secure a jury to judge of the guilt or innocence of Cornelius P. Shea, it has taken hardly as many days to reveal a plot to maim or kill the non-union men who were willing to take the places of the union teamsters during the strike which Shea ordered in the summer of 1905. "Al" Young, who was closely associated with Shea has already made it clear that money was paid for the calling of the strike and that union men were instructed by Shea himself how to slug men, to break arms and legs, mar the features, bruise and maim, and if thought necessary to kill. Corroborative testimony is also furnished, so that it looks as if Shea and all who assisted him in his nefarious business may get the punishment they deserve. It is hoped if there are men who paid money to bring on the strike they will be found and made to suffer the full penalty of the law. Mr. Young since the trial began, has been expelled from the Federation of Labor and such action taken as will prevent his ever being received into any labor union in the country. This is a trial in which the whole country should be interested.

Chicago, Dec. 8.

FRANKLIN.

Mirth is God's medicine. Everybody ought to bathe in it. Grim care, moroseness, anxiety—all this rust of life ought to be scoured off by the oil of mirth. It is better than emery. Blessed is he who has a sense of the humorous. He has that which is worth more than money.—Henry Ward Beecher.

TIFFANY STUDIOS

CHURCH DECORATIONS, MEMORIAL WINDOWS, ALTARS, MEMORIAL TABLETS, CHURCH FURNISHINGS.

The success of the Tiffany Studios in Church Decorations, planned and executed under the personal supervision of Mr. Louis C. Tiffany, is found in their consistent attempts to elevate the beauty of religion and to emphasize its depth by simple, restful effects, rather than by complex ornamentation.

To Mr. Tiffany is due a large share of the progress in this country of the art of making Memorial Windows. His ideals have resulted in a new field of beautiful expression in colored glass. Similarly, his influence has been felt in the design of Altars, Memorial Tablets and Church Furnishings.

The activities of the Tiffany Studios in ecclesiastical art merit most careful consideration, and they will be pleased to supply detailed information by correspondence regarding any branch.

Madison Avenue and 45th Street
New York

The Christ of Today*

By Rev. A. E. Dunning

The final statements in the Gospels [Luke 24: 13-53; Mark 16: 12-20; John 20: 19-31] are the preface to the history of the Christian Church, and are summarized at the beginning of the first volume of that history [Acts 1: 1-14]. In that Church, from its beginning till now, Jesus Christ is the central person and power. He is the living link between the present and future life of believers in him. He is in his Church through the Holy Spirit, "the promise of my Father" [v. 49]. He is in heaven, seated "at the right hand of God." This, even in his life in the flesh, involved no contradiction of terms [John 3: 13]. The kingdom of heaven, which began as a society of young men in Palestine learning from him how to live in his Spirit, is now the communion in spirit of all those on earth and in heaven who are reproducing his life. The life of the Church is the risen, ascended and present Lord [Col. 1: 27]. That is the vision of the Church Triumphant [Rev. 5: 6]. This final lesson in the life of Jesus Christ impressed on his disciples these abiding truths, the sum of the Gospel for today:

1. *The real Jesus risen.* The first impression of the disciples was that those who thought they had seen him after his crucifixion had seen only a vision. At their first meeting together on the evening of the day of his resurrection, they listened to the story of the two disciples of Emmaus, and the report of the appearance of Jesus to Peter, without realizing its meaning. When he suddenly appeared in the midst of them with the common Oriental salutation [v. 36], they thought it was only an apparition of him [v. 37]. He had to convince them by causing them to take hold of him, and to see him eat before them, as he said, "that it is I myself" [vs. 38-43]. This was an experience repeated many times, extending through an indefinite period which Luke measures "by the space of forty days" [Acts 1: 3]. Other instances are given in John 20: 24, 25; 21: 4-23.

We need not speculate as to what the body of the risen Jesus was. His purpose in manifesting it to the disciples was to convince them that he was the same person who had lived with and taught them, and to that they bear witness without dissent or qualification. They declared that they saw him, talked with him, received instructions from him as to what they should do in the immediate and in the more distant future [v. 49; Acts 1: 4-8]. This Jesus is the Christ whom we know and confess as our Lord and Saviour.

2. *The Old Testament fulfilled in Jesus Christ.* The resurrection gives a new meaning to the Jewish Scriptures. The Jew gives them a different interpretation from that which the Christian gives. Paul said, using the better title, the Old Covenant, that when the Jews read it the veil "lieth upon their heart," and will not be taken away until they turn to the Lord the Christ [2 Cor. 3: 15, 16]. Jesus told his disciples that the things written in those Scriptures concerning him "must needs be fulfilled," and that they must use them to make him known to mankind [vs. 44-48]. Neither the word "immortal," nor the phrase "eternal life," is to be found in the Old Testament Scriptures, but Christ said that they taught it, for they testified of him [John 5: 39]. They were a preparation for his coming, and they support the doctrine he taught concerning his crucifixion, resurrection, and the glories that have followed [1 Pet. 1: 10-12]. We must not forget that the new kingdom unfolds out of the old.

3. *The source of power in the Holy Spirit.* The work of Christ's disciples is to bear witness to him. It is to repeat his teach-

ing of the kingdom and to live his life. It is to proclaim repentance and remission of sins in his name [vs. 47, 48]. But we can do this only through the gift of the Holy Spirit which he sends forth [v. 49]. The disciples had to wait for that gift. When men were stirred to repentance and to passionate desire for new life through their simple story of what Jesus had done, the disciples had no doubt as to what was moving their hearers. The power was the Holy Spirit which the risen Christ poured forth [Acts 2: 32, 33]. There need be no question as to who has received the gift of the Holy Spirit [1 Cor. 12: 1-3].

Our knowledge of his kingdom is imperfect. Views of the manner of its coming are changing, but that is no sign of apostasy in men who faithfully strive to do his will. It is evidence that he is present and leading his disciples [John 16: 13]. We know that he is fulfilling his promise. We inherit it as the successors of the apostles. They began their witness at Jerusalem and thousands received their testimony with joy and became disciples [Acts 2: 41, 42]. His disciples today are bearing the same witness throughout the world and great nations, such as China, Japan and India, are being stirred by it to new life.

4. *The exalted Saviour.* With the promise of the Holy Spirit on his lips [v. 51], Christ passed into the heavens. When the apostles witnessed to the resurrection and were asked, "Where is your Christ?" they could only answer that the heavens had received him [Acts 3: 21]. But the heavens are not some distant sphere. The unseen world where Christ is, is close at hand. The Holy Spirit, who is the Christ manifested today, dwells in us, and he is God. The ascension of Christ was not a withdrawal to a far-off realm. His coming again is not a journey to us from afar, it is an unveiling. It is the attainment of spiritual vision to "see him even as he is."

Faithful Service Recognized

"The Little Church of the Trinity," of which Rev. C. H. Washburn is pastor, has a men's club, called the Neponset Brotherhood, whose foundation principles are fraternity and the recognition of character wherever found. Its December meeting, with the topic, Our Uncrowned Heroes in the Public Service, was made a reception to Mr. Zebulon S. Phillips, in recognition of his completion of forty years in the employ of the Boston street railway as indicated by eight stripes on his coat sleeve. Guests included officials of the Boston Elevated Railway and nineteen employees whose terms of service ranged from eleven to forty-nine years, while messages of appreciation were read from President Baneroff of the "L" Road and Mayor Fitzgerald.

Closet and Altar

THE USE AND ABUSE OF PLEASURE

Use this world as not abusing it: for the fashion of this world passeth away.

Would you judge of the lawfulness or unlawfulness of pleasure, take this rule: whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—in short, whatever increases the strength and authority of your body over your mind, that thing is a sin to you, however innocent it may be in itself.—*Susannah Wesley.*

If your pleasures are such that they seriously prejudice your next day's duties; if your pleasures are such that the main business and interest of your life suffers in consequence, they are not pleasures, they are revelings.—*Thomas Arnold.*

Oh, righteous doom, that they who make
Pleasure their only end,
Ordering the whole life for its sake,
Miss that whereto they tend.

While they who bid stern duty lead,
Content to follow, they,
Of duty only taking heed,
Find pleasure by the way.

—*Richard Chenevix Trench.*

It is not only lawful to enjoy the innocent pleasures of society in moderation, but it is unwise not to enjoy them. That pleasure is only to be censured which becomes a business and corrupts the heart instead of exhilarating the spirits.—*Sydney Smith.*

Can pleasure, then, like riches, be redeemed and made an acceptable offering to the Lord? Is there a heaven for the pleasure-seeker and the pleasure-giver, as well as for the rich? Most certainly. Normal pleasure is the counterpart of healthy function, and blesses the giver no less than the recipient. The practice of any worthy art is ennobling, and gives more pleasure to the artist than to the looker-on. The actor, the singer, the painter, the poet, is not degraded, but uplifted, by the joy he gives.—*William De Witt Hyde.*

Christ's friendship must become the soul of pleasure as well as the strength of the heart in patience and in pain.

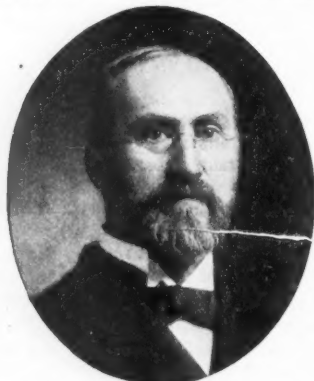
Be Thou, my God, first in my enjoyments, as Thou art first in my desires and hopes. Let me not for the delight of a moment hinder my service to Thy children or destroy my own soul's good. Keep me from misuse of time in aimless pleasures and let Thy will be my law for every hour of life. I thank Thee for joy—the innocent felicities of sense and thought, imagination which flies far, wonders of art, the beauty of the world which Thou hast made. Let these high and simple pleasures speak to me of Thy delight in Thy children's work and joy. Help me to hold my recreations above the mire of sin, that when I give account under Thy law of freedom I may have no cause to be ashamed before Thee. And let refreshment serve for better and more faithful work. In the name of Christ. Amen.

* International Sunday School Lesson for Dec. 23. Jesus Ascends into Heaven. Text, Luke 24: 36-53.

The Literature of the Day

Realities of Christian Theology

The reader who comes to Professor Beckwith's thoughtful and carefully elaborated *Realities of Christian Theology* from recollection, more or less recent, of the older systematic theologies will first of all, perhaps, be struck by contrasts of method and terminology. He makes his appeal to a broader public than that of the seminary class and the pastor's study. He aims to bring the sources of truth within reach of the intelligent general reader and to supply inspiration, in a fresh survey of familiar grounds of faith, for the difficulties and tasks of the common life. Hence his insistence, both in title and argument upon reality and a reserve in definition on the borders of deep mysteries in the interest of an avoidance



REV. CLARENCE AUGUSTINE BECKWITH, D. D.
*Illinois Professor of Systematic Theology in Chicago
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both of dogmatism and of sharp and divisive controversies.

Theology, Professor Beckwith says, to maintain its standing among the sciences must have the scientific spirit and conform as far as possible to the conditions which modern science has prescribed for itself. The true field of theology is the Christian consciousness interpreted by psychology against the background of its heredity and with allowance for the changes involved in its development. Thus each new age must reinterpret the essential elements of Christ's own central thought of God's fatherhood and man's sonship in the light of its own attainment of knowledge and in the field of its own Christian experience. The work therefore, fully deserves its sub-title, *An Interpretation of Christian Experience*.

The work is constructive and not critical. Much thought has been put into the arrangement and nomenclature, so that some of the familiar doctrines appear under new titles and in fresh and suggestive relations. Following upon a frank and free-spoken introduction on the Touchstones of Present-Day Theology comes a chapter on the doctrine of God; but the consideration of the Trinity is reserved for the end, in order that all which precedes may have part for cumulative effect of argument and enrichment of the thought. Christ's work is treated under the two heads of the Identification of Christ with Men and the Identification of Men with Christ, including the questions of the person and the work of Christ, the atonement and, on the side of the

disciple, conversion and experience, or in Professor Beckwith's phraseology, the beginning and the development of the new life. Here, indeed, the center of all Christian thought is found, precisely as Paul found it when he identified himself in his new life with Christ and discovered Christ's presence and power in all experience.

The reader will find many opinions discarded and not a few renamed or brought forward under strange relations. The use of Scripture is a case in point. In the old way the Scripture was made a test of consciousness, but here Scripture represents a mixture of divine and human, of real and accidental, of true and mistaken elements. Their discrimination and separation is a work of difficulty, but one which must be attempted with courage. The old temptation was to interpret the mind and its workings according to the tests of a dogmatic system: here psychology becomes the interpreter not merely of the experience of men in general but also of the conscious experience of Christ, so far as it is recorded. The principle of the evolutionary philosophy is accepted at the outset and put immediately to work as a solvent of difficulties in the history of dogma. Nothing is any more to be regarded as in isolation, everything must be considered in connection with its surroundings.

When the whole scheme of thought is unrolled, if the reader feels that something is lost in dogmatic sharpness of outline and assertion of authority, he will feel also that much has been gained in the way of a real connection with verifiable life and experience, of present human interest and reality. The work has ceased to be dogmatic, but it has become vital and suggestive. This interpretation of divine things in terms of human experience often, indeed, brings to light what the author calls the limitations of theology, but in this it is a reflection of the caution and reality of the method employed. However little some of its readers may agree with the plan or the conclusions of the book, they cannot accuse the author of haste or levity or unfairness, or lack of interest in the spiritual life of man.

This is, indeed, such a book as a student and teacher brings to perfection through years of thought and its impartation. It is cautious, but it is also bold. The difficulties are not blinked but no one knows better than the author that many of them are impenetrable. Where the central thought of Christ—the thought of the fatherhood of God and his will to take up the life of his children into his own life—yields no light, the argument is halted at the edge of the abyss. But no apparent danger to familiar traditional opinions keeps it from following a valid principle through to its logical end. The reader's interest is held by a style which is always clear, while it never turns aside to seek rhetorical splendor. The work is of high value as a contribution toward the embodiment of Christian beliefs in a constructive form which will bear the test of modern scientific criticism. And from the ordeal the familiar truths of God's

love in Christ working for the salvation of men come forth in fresh beauty.

[*Realities of Christian Theology*, by Clarence Augustine Beckwith. pp. 406. Houghton, Mifflin & Co. \$2.00.]

Short Stories

Miss Alice Brown's genius shows at its best in the short story and she has given the world nothing more vital and characteristic than the dramatic tales gathered from the magazines under the title, *The County Road*. The opening story is perhaps as characteristic as any in its pictures of a woman's life and a woman's nerves under the narrowest conditions, of her rebellion both against the drudgery of her own life and her New England conscience. More than any other writer Miss Brown is an interpreter of some of the more subtle phases of the life of women in New England. A farther charm of the stories is their humor, which is occasionally rather mordant but never passes over into levity or pure satire.

The scene of Mr. Henry M. Rideout's *Beached Keels* is the Atlantic shore on the Canadian side of the border. The three stories have a powerful dramatic quality which grips the attention of the reader. They deal strongly and subtly with the deepest passions of the soul, with contrasts of good and evil, of devotion and recklessness. Blue Peter is a character who will not soon be forgotten by the thoughtful reader.

An exceedingly clever but essentially pathological book is *Some Successful Marriages*, by Abby M. Roach. It is a diagnosis of the suffering and purifying elements in marriage. The reader will more than once think he has detected an irony in the title, for few of the marriages pictured are successful in the popular or romantic sense, yet the stories are neither hopeless nor querulous, as the careless reader might suspect, for some way out is found in apparently desperate cases. The author's method will remind the reader of Ibsen, yet she does not stop short with arraignment of social stupidity and private selfishness, but suggests remedies which, imperfect and unsatisfactory as they often are, do not depend on any action or determination external to the persons in the marriage contract. Neither can the book as a whole be regarded as a dissuasive from matrimony. The handling is perhaps over subtle at times and only a woman could have written the studies of woman's mind. The illustrations by Alice Barbour Stephens are admirable.

The title story in Mr. Alfred Henry Lewis's *Confessions of a Detective* is one of the most striking recent pictures of the political and police conditions which make good government difficult in our great cities. It is cast in the form of an autobiography and relates the experiences of a New York policeman who attempted to be honest but ended by going with the current and levying blackmail on vice, to be shared with his superiors. The other stories are clever accounts of the detective ability of Inspector Val, who follows slender clues to satisfactory

discoveries, to the entertainment of the reader.

Rex and Regina of The Pettison Twins, by Marion Hill, are brought up by rule, with occupation, sleep, food and time measured out painfully by a foolish but conscientious mother. Their father is of no importance except as a domestic inquisitor and the poor children have no human resource except as they occasionally break out of bounds. The take off on "systematic homes" and unloving child-training in the stories is of the cleverest and most amusing sort. But we must protest against the levity which makes sport with the divine names—a wholly needless blot in a timely and mirth-provoking satire. The pictures are by F. Y. Cory.

[The County Road, by Alice Brown. pp. 341. Houghton, Mifflin & Co. \$1.50.
Beached Keels, by Henry M. Rideout. pp. 300. Houghton, Mifflin & Co. \$1.50.
Some Successful Marriages, by Abby Meguire Roach. pp. 285. Harper & Bros. \$1.25.
Confessions of a Detective, by Alfred Henry Lewis. pp. 280. A. S. Barnes & Co. \$1.50.
The Pettison Twins, by Marion Hill. pp. 203. McClure, Phillips & Co. \$1.50.]

BOYS AND GIRLS

Marching against the Iroquois, by Everett T. Tomlinson. pp. 388. Houghton, Mifflin & Co. \$1.50.

The invasion of the territory of the Five Nations, planned by Washington and carried out by General Sullivan, was a sad, but apparently justifiable part of the Revolutionary War. That invasion is the theme of this story, "every adventure and incident being founded on fact." It is a sequel to the Red Chief and is written with the author's usual skill and knowledge of the way to tell a boy's story.

Young People in Old Places, by Cornelia Baker. pp. 322. Bobbs-Merrill Co., Indianapolis. \$1.25.

This travel party begins with a girl and boy and their grandmother, but a young lady whom they meet on the steamer attaches herself to their fortunes and becomes both a helpful friend and a center of romance. They spend some time in England and go by way of Paris to Spain. The author has a sense of humorous situations and has given a picture of places and customs which will interest the young people.

The Field and Forest Handy Book, by D. C. Beard. pp. 428.

Things Worth Doing and How to Do Them, by Lina and Adella B. Beard. pp. 444. Chas. Scribner's Sons. Each \$2.00.

The first of these is devoted to outdoor life. It contains fully-illustrated methods of doing all sorts of things which boys want to do in camping and tramping, and shows how to do them in the best way. The other is more largely devoted to entertainments and indoor amusements, and will appeal to the girls. In both the method is so plainly shown in text and illustration that any bright girl or boy can follow the directions and produce good results.

The Young Prospector, by Edwin J. Houston. pp. 400. W. A. Wilde Co. \$1.50.

Two boys who have made a David and Jonathan friendship are taken on a trip with a mining engineer to the Southwest, where one of them is to look for a mine which his father had discovered before his death. The boys are fine fellows, the experiences of prospectors are told with competent knowledge and there is plenty of adventure. The author is, indeed, too lavish of successes and good qualities. One lad is very rich, and both are very accomplished. The number of lives they save is astonishing, and unusual heroisms become a drug in the market. But the boys will think perhaps that they are only getting their money's worth, and the atmosphere of the story is both stimulating and wholesome.

FOR YOUNGER CHILDREN

The Sweet Story of Old, by Mrs. L. Haskell. pp. 128. E. P. Dutton & Co. 50 cents.
The story of our Lord's life, simply told for little children, mainly in the words of the evangelists. In bringing out the new edition which the popular demand for the little book

makes necessary, the publishers have added many successful and beautiful color drawings by T. H. Robinson and in pen and ink by E. Stuart Hardy. An unusually charming little book for a child's pleasure and instruction.

A Little Book of Courtesies, by Katherine Tynan and Charles Robinson. pp. 57. E. P. Dutton & Co. 75 cents.

The dainty illustrations and tastefully printed pages add charm to a useful little book of homilies upon good manners for young children. The little rules of courtesy are clearly phrased and brief enough to be quickly memorized and the expositions are in the best spirit of Christian courtesy. Mothers will like the book for home reading and as a basis of helpful talks with their children.

The Pied Piper of Hamelin, by Robert Browning, drawings by T. Butler-Stoney. E. P. Dutton & Co. \$1.25.

These are clever pictures, both in color and in black and white and will help to make the poem imaginatively real to little children. The pages are generous in size and the book is exceptionally pleasing.

The Knights of the Silver Shield, by Raymond MacDonald Alden. pp. 149. Bobbs-Merrill Co., Indianapolis.

Fairy tales possessing the real magic of simplicity, beauty and an improbability which yet seems entirely natural are not often produced nowadays, but Mr. Alden has told here nearly a dozen which fulfill all these requirements. The illustrations by Katharine H. Greenland are fanciful and pleasing.

The Dogs of War, by Walter Emanuel. pp. 243. Chas. Scribner's Sons. \$1.25.

Rags is the nickname of the hero in this jolly dog story. He is the devoted and unselfish follower of Captain, the organizer of the militant club called The Dogs of War and the chief warrior in its battles. The idea of representing the view of the world from the dog's place is carried out with much humor and the pictures are as clever as the text.

Little Red White and Blue, by Josephine Scribner Gates. pp. 118. Bobbs-Merrill Co.

This child of the regiment is born in a frontier adobe hut, and, petted as she is, is quite unspooled and delightful. She is transferred to Dakota, where she has new experiences and makes new friends. And her visit to New York gives her much material for independent conclusions about the big world. A pretty story pleasantly told.

The Live Dolls' House Party, by Josephine Scribner Gates. pp. 102. Bobbs-Merrill Co., Indianapolis.

The dolls of a certain village, probably in Never Never Land, had a delightful habit of coming alive occasionally. Once they, with their little mothers, paid a visit to the queen of Dollville. Their experiences make a wonderful tale which all small girls will enjoy.

The King of Gee-Whizz, by Emerson Hough. pp. 210. Bobbs-Merrill Co.

An extravaganza for which Mr. Hough has furnished the plot and the prose portions, Mr. W. D. Nesbit the "lyrics" and Mr. O. E. Cesare the illustrations.

Through the Woods, by Katherine M. Yates. pp. 33. K. M. Yates & Co., Chicago. 50 cents.

An admirable parable of life in which a child learns in actual experience lessons of kindness and how to distinguish between right and wrong motives. The story will hold the interest of the child and leave it face to face with the questions of its own relations to others.

Witch Crow and Barney Bylow, by James Ball Naylor. pp. 118. Saalfield Pub. Co. \$1.00.

A brightly told story of the inconvenience resulting from the magic granting of a small boy's wish.

The Woodland Elf, by Florence A. Evans. pp. 121. Saalfield Pub. Co., Akron, O. 60 cents.

Fanciful tales for boys or girls, relating to animals, flowers or child life. The chameleon's color, the early bloom of the morning glory, why the wildcat has no tail and various other peculiarities of natural life are ingeniously accounted for.

CALENDARS AND CHRISTMAS BOOKLETS

The Pilgrim Press sends us in beautifully decorated envelopes an illuminated edition of the Twenty-Third, the Shepherd Psalm and a cheap, but beautiful edition of Mr. Knight's Song of Our Syrian Guest.

From E. P. Dutton & Co., come calendars in great variety—selections from Henry Drummond and Phillips Brooks for every day in the year, a beautifully colored Sonnet Calendar, a Christmas bell calendar and others to please various tastes and suit different purses. To these they add many pretty illuminated picture cards suitable for gifts and promising bright color and helpful thoughts and tasteful books and booklets for different ages and inclinations. All these are illustrated with colored lithographs by the famous Nuremberg printers.

Christmastide in Prose and Poetry. pp. 148. E. P. Dutton & Co. \$1.00.

Songs and Sonnets from Longfellow. pp. 84. The Wise Book. pp. 84.

Christmas Songs and Carols. pp. 84. Songs of Faith and Hope. pp. 84.

The Golden Glory, by D. H. Parry. pp. 40. Daisy Dear, by Mary D. Brine. pp. 40. Each 50 cents.

In Storyland. pp. 144. \$1.50. Dutton's Holiday Annual for 1906. pp. 132. \$1.25.

Old Ballads. pp. 148. \$1.00.

John Gilpin, by William Cowper. 50 cents.

The Toy Village, by Georgia Roberts and Katharine Greenleaf. \$1.50.

Tin Tans at Play, by Gracia Kasson and E. Tschautre, Jr. \$1.50.

Old Father Santa Claus; Circus Model Book; The Fire Engine Book; Little Betty Blue. Each 50 cents.

Twice One Are Two; Cinderella; Our Motor Car. Each 25 cents.

MISCELLANEOUS

The Man Without a Country, by Edward Everett Hale. pp. 113.

Friendship and Character, by Ralph Waldo Emerson. pp. 131.

The Proverbs. pp. 145. Century Co. Each \$1.00.

Three numbers of the pretty little leather-bound Thumb Nail series. The selection of Emerson's Essays has an introduction by Emma Lazarus, Dr. Hale supplies the introduction to The Man Without a Country and Lyman Abbott to the Proverbs of Solomon.

The Religion of Cheerfulness, by Sara A. Hubbard. pp. 62. A. C. McClurg & Co., Chicago.

A pretty booklet by the author of Catch Words of Cheer.

On Reading, by George Brandes. pp. 64. Fox, Duffield & Co. 75 cents net.

A helpful essay on why, what and how we should read. It well illustrates the author's idea of the kind of book we should make our own. Delightful in style and inspiring in quality.

The Story of Scraggles, by George Wharton James. pp. 88. Little, Brown & Co. \$1.00.

The story of a broken-winged fledgling song sparrow rescued by a man and brought up as a pet in his study. Scraggles is an amusing little creature and the tone of sympathy with the lower creatures is delightful. The pictures are unusually good.

Great Riches, by Charles W. Eliot, LL. D. pp. 39. T. Y. Crowell & Co. 75 cents net.

President Eliot is at his best in this sober, thoughtful and suggestive estimate of the possibilities and limitations of great wealth. Running through it is the thought that the largest possibilities of life are independent of possessions, but he points out not merely the dangers but the unique opportunities which meet the possessors of enormous fortunes in their path. The address is extremely readable and the book is prettily made.

At the Sign of the Sphinx, by Carolyn Wells. pp. 128. Fox, Duffield & Co. \$1.00.

The subjects of these further charades are well chosen and are embodied in the author's clever verse.

Other Books Received

THE BOOK OF FABLES AND FOLK STORIES, by Horace E. Scudder, illustrated edition. pp. 181. Houghton, Mifflin & Co. 50 cents net.

THE HILL-TOP GIRL, by L. T. Meade. pp. 405. J. B. Lippincott-Co.

THE POND IN THE MARSHY MEADOW, by Anne Helena Woodruff. pp. 186. Saalfield Pub. Co. \$1.50.

CASH THREE, by Jean K. Baird. pp. 109. Saalfield Pub. Co., Akron, O. 60 cents.

THE UNDERTOW, by Robert E. Knowles. pp. 403. Fleming H. Revell Co. \$1.50.

RANDY'S LOYALTY, by Amy Brooks. pp. 256. Lothrop, Lee & Shepard Co. \$1.00.

DOROTHY DAINTY IN THE CITY, by Amy Brooks. pp. 239. Lothrop, Lee & Shepard Co. \$1.00.

THE FAIRY CHASER, by Mary A. Bryne. pp. 150. Saalfield-Pub. Co., Akron, O. 60 cents.

Seminary Officials and Missionary Administrators Confer

An Important Assemblage in Boston Last Week in the Interest of the Foreigners in America

In the opinion of President Mackenzie of Hartford Theological Seminary the conference in which he and other officials of our denominational schools for training ministers participated with administrators of our domestic missionary work last week (Dec. 5), was the most important denominational gathering he has known since becoming an American Congregationalist.

The call to the conference was issued by the officers of the Congregational Education Society, which acted the part of host. Prof. Calvin Clark of Bangor Seminary presided, and Rev. R. H. Potter of Hartford, Ct., served as secretary.

The discussion followed more or less closely the outline suggested in the speech of welcome by President Campbell of the Education Society, which was as follows:

1. The various groups of foreigners in our country and their location, particularly with reference to the existing institutions, namely, Scandinavian, German, Slavic, the Latin Group, the Finns and Poles, also the Southern Whites.
2. (a) The pastoral needs of each group, that is, a thoroughly trained ministry of men, or of women helpers. (b) What is the range of instruction required by the several nationalities? (c) The equipment which we now have as a denomination. (d) The work done by the separate institutions for the distinctive groups.
3. (a) Where do the burdens rest most heavily? (b) Where are the demands most urgent? (c) Possibilities of adjustment and realignment of work.
4. What need and plans for further conference?

Those present at the conference and participating, either by speech, or discussion, or vote were as follows:

Andover Seminary: Pres. C. O. Day, Prof. James H. Ropes, Rev. C. L. Noyes, Prof. William H. Ryder;

Atlanta Theological Seminary: Rev. E. Lyman Hood, President;

Bangor Seminary: Pres. D. N. Beach, Prof. Calvin M. Clark;

Hartford Seminary: Pres. William D. Mackenzie, Prof. W. Jacobus, Prof. E. K. Mitchell;

Yale Theological Seminary: Prof. Harlan P. Beach;

Chicago Seminary: Prof. H. M. Scott, Rev. F. N. White, D. D.;

Oberlin Seminary: Prof. L. F. Miskovsky; Schauffler Missionary Training School, Mrs. Mary W. Mills;

Redfield College, South Dakota: Miss Lydia A. Finger;

American International College, Springfield, Mass.; Pres. S. H. Lee, Rev. Ozora S. Davis, Rev. R. H. Potter, Rev. P. S. Moxom.

Finnish School, Revere, Mass.: Rev. K. F. Henrikson, Mr. Risto Lappala.

C. H. M. S., Sec. Washington Choate, Mass. H. M. S., Rev. Joshua Coit; Vt. H. M. S., Rev. Charles H. Merrill, N. H. H. M. S., Rev. A. T. Hillman; Mass. W. H. M. A., Miss Miriam L. Woodberry; Congregational Education Society, Rev. William R. Campbell, President, Rev. Edward S. Tead, Secretary.

The forenoon and part of the afternoon were given to descriptions of the present state of work among foreigners at Chicago Seminary by Professor Scott, at Oberlin among the Slavs by Professor Miskovsky, at the Schauffler Training School for Girls by Mrs. Mills, at Redfield College by Miss Finger, at the American International College by President Lee, at Lincoln Institute, Windsor Locks, Ct., by Prof. A. Pecorini, at the Finnish Institute, Revere, Mass., by Rev. A. Henrikson, at Atlanta Theological Seminary (for native whites) by Presi-

dent Hood. Later Superintendent Merrill briefly outlined the work done by the Vermont Missionary Society and Rev. Mr. Potter told of similar work in Connecticut. Then Professor Ryder of Andover and Rev. C. L. Noyes and Prof. J. H. Ropes, trustees of Andover, Pres. D. N. Beach of Bangor and Prof. H. P. Beach of Yale, Professor Scott of Chicago and President Mackenzie of Hartford, spoke for their institutions.

The frank disclosure of conditions, hopes, limitations and complications which this face to face conference brought forth led to the decision that a situation had been disclosed so complicated and so vital to the future welfare of the denomination, its institutions and America, as to make it necessary for careful study of the whole field by a suitable committee, which will report later to another conference. Professor Clark of Bangor, President Campbell of the Education Society and President Mackenzie of Hartford Seminary are to name this committee, one of whose first duties will be to impress upon the National Council's program committee the necessity of having the general topic of the Evangelization and Training of Foreigners discussed.

The outstanding fact of the conference was the disclosure by Professor Scott of Chicago Seminary of evidence showing how national is the service of that institution in training men for the gospel ministry among Germans and Scandinavians, how grave is the financial outlook for its Foreign Institutes unless aid comes before the spring, and the "agony of soul"—to quote Dr. Mackenzie, formerly of Chicago—with which its administrators face the future, saying to the denomination at large, "We must have more than local or sectional aid or the work must stop."

Professor Miskovsky of Oberlin's Slavic department showed the advantage that comes in training preachers for the new race stocks, by affiliation with a large educational institution situated in a community like Oberlin, which is typically American and Christian, inclusion within a university making for economy of operation of the special department. He also disclosed originality and generosity by the dramatic way in which he furnished the first dollar toward the endowment of Atlanta Theological Seminary. President Hood no longer can say it has no endowment.

Mr. Henrikson's warnings against the growth of socialism among the Finns of the country were timely, and showed the need of conservation of a fine Northern Europe stock now coming to us in large numbers.

President Lee's arguments respecting the absolute need of new methods in dealing with the Latin races whether educating them or approaching them religiously were suggestive. Professor Pecorini, who teaches Italian in the American International College at Springfield, revealed decided gifts as a thinker and speaker. He has a distinctly social ideal of getting at the Italian immigrant, and is helping solve the problem in a striking, concrete way at Windsor Locks, Ct. His explanation as to why so many Italians educated at the expense of American Protestants finally refuse to enter the ministry for which they have prepared, was frank, and it must be thought over. In brief it is this: they hesitate about entering a calling which demands association with so many Italian Protestant clergy who either are not reputable or are ignorant.

This fact of a defection from the ministry suggests yet another aspect of the matter of suitable education of foreigners. The consensus of opinion of most of those engaged in such education seems to be that if foreign youth are to be retained as pastors of churches with foreign-born communicants and attend-

ants they must not be over-educated, nor educated with American students.

Of course this has its distinct bearing on the problem of relating our Eastern seminaries to the work which imperatively needs to be done, and around this phase of the matter the talk constantly turned, now flying off and then coming back as a needle to the pole. The testimony of officials from Yale, Hartford, Andover and Bangor was, that in no specific form directly created for work among foreign youth as such, are the seminaries now engaged, although they all welcome and train men of any race who come adequately prepared, or when not so, then such concessions are made as seem best. Trustees Noyes and Ropes of Andover ventured to promise that so far as Andover could legally, she would make it possible for her teaching force to co-operate with any effort made in New England to train foreigners for the ministry, and that it might be possible to help out President Hood at Atlanta by the temporary release of one of the Andover faculty. That there could or should be any dissipation of Andover funds Professor Ryder thought very unlikely, on which Professor Scott's comment was that Chicago does not ask Andover to give over legal control of its funds in Massachusetts but only to aid from its income, in carrying on the work of the Foreign Institutes at Chicago Seminary.

President Mackenzie of Hartford Seminary, as the conference closed, spoke forcefully of its significance, of the need of more vital relations between the churches and the seminaries, and between them and the missionary societies. He urged with much feeling that there should be general response to Chicago Seminary's call for national denominational aid, in view of its service to New England as well as to the West and Interior; and from words dropped later by President Campbell of the Education Society it may be inferred that Professor Scott's mission East has not been without fruit.

Whether our present seminaries as now run can do the work which needs to be done in preparing men to preach the gospel to the new comers and to lead them as pastors and administrators, or whether they must alter their ideals and methods somewhat to meet new conditions, or whether new institutions should be established—these are questions which naturally arise after such differing statements as were made last week. The important fact now is that the issue is up, it is being faced, and wisdom borne of further investigation and conference will settle the matter.

Enrichment at Rehoboth

The quaint little village of Rehoboth, nestling among the hills a short distance from Taunton, Mass., on Dec. 5 was the scene of an interesting event, for the Congregational church then celebrated its 185th anniversary of organization.

Few churches in the country can boast of so long a career. It was founded in 1721 by a handful of God-fearing, devout colonists and through all the intervening years the church has been a stronghold of the faith. Generations have come and gone, but its good work has continued without interruption.

In honor of the 185th anniversary the old house of worship has been renovated and beautified at an expense of \$5,000 through the generosity of the villagers and summer residents. The chief contributors were: Leonard C. Bliss of Boston, who gave \$1,042 and two memorial windows; Cornelius N. Bliss of New York, \$500 and one memorial window; Elmer J. Bliss of Boston, two memorial windows; Henry T. Horton and brother, Mrs. J. F. Earle, Lyman B. Goff of Pawtucket, one memorial window each; Mrs. Lyman B. Goff, carpet; Miss Emma M. Baker and brother of Providence, pew cushions; Church Sewing Society, \$600, proceeds from a Colonial Fair.

F. L. B.

Gipsy Smith in Portland

Already Portland shows signs of a rising tide of interest in things of abiding importance, and it is the confident hope of many that the meetings conducted by Gipsy Smith will stir the city to greater earnestness than has characterized it for years.

Careful preparations have been going on for months. The Sunday meetings for men at the Y. M. C. A. have been unusually impressive, and for the last month two special preparatory services have been held each week in each of the five districts into which the city had been divided, while the ministers have never in recent years been so united in any work as in this. The attendance at the opening meetings, considering the zero temperature and the cutting winds, has indicated encouraging interest. At the Sunday afternoon meeting for men only the City Hall was filled, and in the evening it was packed long before the service began, several hundreds turning to an overflow meeting in a neighboring church, while hundreds more, disappointed in not hearing Mr. Smith, went home.

Tuesday was the first "Maine Day," an afternoon service being held besides the evening one, to accommodate people in surrounding towns, some of whom showed their appreciation of the opportunity by coming long distances. Similar afternoon services are to be held every Tuesday and Friday, the strain on Mr. Smith being eased as much as possible by having one of the local clergymen occupy part of the time with a Scripture exposition. As Dr. Wilkins put it, he was to hold the nails while Mr. Smith drove them in. That the former Gipsy can hit the nail and drive it home, every one knows who has heard him. With a self-abandonment possible only to a speaker of consummate skill, with the eloquence of an orator, and an earnestness passionate and pleading by turns, but always convincing, he grips the very heart strings of his hearers. But after all, the supreme influence is his deep spirituality. Self is effaced by his message and his loving anxiety that his listeners shall yield themselves to the life-transforming power which he has tested in a rich experience.

A conspicuous illustration of his self-effacement is his refusal to enter the inquiry-room. He is unwilling that any special interest in him shall distract the attention of inquirers from the thing of supreme importance—the relation of their souls to God. The inquiry-room work is therefore left to the pastors and workers whom they have chosen. Profiting by unfortunate experiences in other places, this rule is strictly enforced, all other persons being carefully excluded. That the results of the painstaking preparations and Mr. Smith's devoted efforts may be a great quickening of the religious life of the whole city is the yearning prayer now rising from countless hearts.

For a parallel to Gipsy Smith's mission in Portland we must go back to the days of B. Fay Mills, or still further, to the meetings held by D. L. Moody in the period of his greatest fame. One veteran pastor on the present corps of workers helped in both the other missions—Rev. Francis Southworth. With this exception the pastors now co-operating are comparative new comers.

Along with this change in personnel goes a method of presenting the gospel message widely different from that of previous missionaries, but bidding fair to produce results as great as either of the others, if not greater. To say that City Hall—holding some 2,000 people—has been full almost every night testifies to the prevailing interest in the mission, which can be fully appreciated only by those who know how slippery Portland sidewalks are during such storms as those of last week—or what a temperature of 10° to 20° below zero really means along the Maine coast. The people are coming in spite of the weather, and among them are an encouraging number

of men. Moreover, hundreds have already passed into the inquiry-room.

But the number of inquirers will be an inadequate test of the results of the mission. Some have bewailed the large proportion of Christians in the audiences, and it has at times been conspicuously—perhaps even discouragingly—large. But if Gipsy Smith can quicken the zeal and devotion of the church members of Portland and vicinity, he will have earned profoundest gratitude. And much of his effort seems to be directed toward this end.

His Christianity is a costly thing, and he has no patience with those who would make it easy. "Go slow," is his warning to workers in the inquiry-room. He is far more anxious that decisions for Christ shall be whole-souled and genuine than that large numbers shall be added to church rolls. And it is just here that the influence of his own life is so strongly and helpfully felt. No one can come under the spell of his personality without agreeing with the comment which an English collier made during one of Gipsy Smith's missions in the colliery district. A new convert asked the oracle of the mine, "Bill," what he thought of the preacher. "Bill" replied, as he wiped his grimy hand across his brow, "I think the man is thick with God." "Bill" was not a Christian, but he could recognize a man who was. The proclamation of such a Christianity, by word and still more by personality, is what Portland needs—and is getting; and the results are sure to be immeasurable.

C. M. G.

From Rochester, N. Y.

THE CITY'S AWAKENING

"I never saw anything like this before in Rochester," said Dr. C. G. Barbour, chairman of the committee of arrangements, as he beheld 127 men from an audience filling one of the largest theaters in the city, make their way to the front to grasp Dr. W. E. Riederwolf's hand in acknowledgment of their decision to follow Christ. Yet the scene was repeated the next Sunday afternoon when Dr. Wilbur Chapman made a strong appeal to men to forsake the life of sin. Indeed, wonders have followed wonders during these Pentecostal days of November, and hundreds have signed cards indicating their resolve to become disciples of Jesus. Nothing has occurred here like this since the days of Finney.

The movement is one of Dr. J. W. Chapman's "simultaneous evangelistic campaigns." Seven evangelists, accompanied by as many singers, have held services nightly for eighteen days in seven sections of the city. Mr. C. T. Schaeffer has spoken to children and young people, and Mr. and Mrs. Asher have conducted meetings in the saloons and the jail. It was indeed a marvelous sight, when twenty men knelt upon the floor of a barroom in a prayer of consecration.

Special features have been a Bible Conference Day, when pastors from Albany to Buffalo were invited to listen to such themes as The Evangelistic Church, Pastor and Sermon; an Old People's Day, when aged and crippled persons were brought in carriages and automobiles to hear Dr. Henry Ostrom; the midnight theater meeting, when thousands marched from the churches to an opera house to listen to a strong evangelistic appeal; the noon theater meetings, when for twenty minutes daily, Dr. Chapman spoke to business men and women, many of whom went without their luncheons to attend; and the observance of Decision Day in all the Sunday schools, when hundreds of children signified a desire to follow the Master. Probably two or three thousand persons professed conversion.

Churches and pastors have been drawn into a remarkable fellowship. Denomina-

tional lines have been forgotten. Ministers have become better acquainted in three weeks than during as many years hitherto—church members have acknowledged their backslidings, active Christians have engaged in personal work and the whole city has received a distinct spiritual uplift. The cross of Christ has been held very high.

Some might have called the street marching spectacular. But it was a grand testimony. One man, an out-of-town physician, was caught in the crowd, and almost forced into the opera house. He told a worker who spoke to him that he was a skeptic. Ten days later he approached this same worker and declared that the cumulative force of the meetings had been too much for him. He had surrendered to the Great Physician and had determined to become a medical missionary. The prayers of over twenty years were answered in the case of another convert. A young fellow put into Dr. Chapman's hands a letter expressing his mother's joy that he had been reclaimed from drink through one of Mr. Asher's saloon addresses. Instances might be multiplied. Enough to say that the power of the gospel has been demonstrated anew to the Church and to the world. Though the evangelists have gone, the evangelistic spirit remains and will abide, we believe, for many years.

AT SOUTH CHURCH

The twentieth anniversary of South Church, was observed recently. A number equal to more than two-thirds of the members sat at supper together. Deacon F. G. Burch opened the post-prandial program with a history of the church, and the pastor closed with a forward look.

A Men's Club of nearly thirty members, and a young people's club (both sexes) of fifty charter members, have been organized. The former organization aids in conducting the Chevalier's Class in the Sunday school; the latter will care for the social interests of young people of sixteen and over.

More than sixty children signed cards indicating their determination to lead the Christian life during the Chapman evangelistic campaign. More than half of these took the stand during Decision Day exercises in their own school. The pastor has formed a class for their instruction and preparation for church membership.

The church raised and contributed nearly \$125 toward the expenses of the union evangel-

Continued on page 838.

A MATTER OF HEALTH



ROYAL
BAKING
POWDER

Absolutely Pure

A Cream of Tartar Powder,
free from alum or phosphatic acid

HAS NO SUBSTITUTE

From Rochester

(Continued from page 837.)

istic movement in the city, an average of about forty-five cents for each resident member.

At a union Thanksgiving service held in South Church eight churches from six denominations, including Presbyterians, Methodists, Disciples, Baptists, Reformed Germans and Congregationalists joined their praises. Of the three addresses, one was delivered in German, in recognition of the two German churches represented, while a German pastor prayed, and his people sang in their own tongue.

H. S. C.

Dr. Temple at Elyria, O.

In the recent union services held at First Church, under the leadership of Dr. W. H. G. Temple, the churches of the city have experienced an inspiring uplift. All bore testimony to the force, earnestness and eloquence with which Dr. Temple delivered his message. A new dignity has clothed the preached word and a spiritual quickening has blessed the churches which joined in this work. The singing of Rev. S. K. Life-Emurian, the gospel soloist, gave great pleasure and comfort.

WILLIAM E. CADMUS, pastor.

Our Prayer Meeting Topics for 1907

(From The Congregationalist Handbook.)

- Jan. 6-12. THE WEEK OF PRAYER TOPICS.
Jan. 13-19. THE CHURCH OF GOD.
Jan. 20-26. THE AWAKENING OF THE ORIENT.
Jan. 27-Feb. 2. PRIVILEGES AND DUTIES OF CHURCH MEMBERS.
Feb. 3-9. THE SOURCES OF POWER IN THE CHURCH.
Feb. 10-16. THE CHURCH IN THE WORLD.
Feb. 17-23. THE CHURCH IN THE HOME.
Feb. 24-March 2. HOME MISSION PROBLEMS: THE INCOMING FOREIGNER.
March 3-9. IDEALS OF WORSHIP.
March 10-16. THE WORK AND NEEDS OF THE SUNDAY SCHOOL.
March 17-23. THE FELLOWSHIP OF BELIEVERS.
March 24-30. THE AWAKENING OF THE ORIENT: JAPAN.
March 31-April 6. THE RISEN CHRIST IN HIS CHURCH.
April 7-13. THE ART OF SIMPLE LIVING.
April 14-20. SOCIAL QUESTIONS IN THE CHURCH.
April 21-27. HOME MISSION PROBLEMS: THE BACKWARD RACES.
April 28-May 4. PRAYER AS POWER.

Heroes of the Faith

- May 5-11. MEN WHO WALKED WITH GOD.
May 12-18. ABRAHAM: THE FRIEND OF GOD.
May 19-25. THE AWAKENING OF THE ORIENT: CHINA.
May 26-June 1. THE VISION AND THE COVENANT: JACOB.
June 2-8. THE MAN WHO TALKED WITH GOD.
June 9-15. A YOUTH WHOM GOD CALLED.
June 16-22. GOD'S CHOSEN KING.
June 23-29. GOD'S MESSENGER.
June 30-July 6. GOOD CITIZENSHIP.
July 7-13. THE FORETELLER OF MESSIAH.
July 14-20. JOHN, THE FORERUNNER OF THE CHRIST.
July 21-27. HOW TO PREPARE FOR SERVICE.
July 28-Aug. 3. WHAT IS LOVE LIKE?
Aug. 4-10. FORGETTING AND REMEMBERING.
Aug. 11-17. GOD'S STANDARD OF PROSPERITY.
Aug. 18-24. THE MYSTERY OF SUFFERING.
Aug. 25-31. GOD'S HARVESTS.
Sept. 1-7. THE LIFE WORTH LIVING.
Sept. 8-14. HOW TO TAKE HOLD.
Sept. 15-21. HOW TO BE RID OF WORRY.
Sept. 22-28. HOME MISSION PROBLEMS: THE COUNTRY CHURCH.
Sept. 29-Oct. 5. WHERE IS THY BROTHER?
Oct. 6-12. THE SORROWS OF THE UNDECIDED.
Oct. 13-19. WHAT THINK YE OF CHRIST?
Oct. 20-26. THE AWAKENING OF THE ORIENT: INDIA.

Jesus and the Individual

- Oct. 27-Nov. 2. THE FRIENDSHIP OF JESUS.
Nov. 3-9. JESUS AND HIS FAMILY.
Nov. 10-16. JESUS AND PETER.
Nov. 17-23. JESUS AND THE SONS OF ZEBEDEE.
Nov. 24-30. HOME MISSION PROBLEMS: THE PROBLEM OF THE CITY.
Dec. 1-7. JESUS AND TWO RICH MEN.

Dec. 8-14. JESUS AND THE MINISTERING WOMEN.

Dec. 15-21. JESUS AND TWO RULERS.

Dec. 22-28. THE PEACE BRINGER.

Dec. 29-Jan. 4, 1908. THE FORWARD LOOK OF FAITH.

One topic is peremptorily forbidden to all rational mortals, namely, their distempers. If you have not slept, if you have the headache or leprosy or a thunder-stroke, I beseech you by all the angels to hold your peace and not pollute the morning. Come into the azure and love the day.—Ralph Waldo Emerson.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Boston, Monday, Dec. 17, 10:30 A. M. Speaker, Rev. George Wolcott Brooks. Topic, The Present Trend in Theology.

MINNEAPOLIS MINISTERS' MEETING, Plymouth Church, Dec. 24, 10:30 A. M. Subject, Tennyson as a Religious Teacher; speaker, Rev. H. K. Painter.

MISSISSIPPI STATE MEETING, Meridian, Dec. 14-16.

WOMAN'S BOARD OF MISSIONS, Friday meeting, Pilgrim Hall, 11 A. M.

Deaths

FREELAND—In Seattle, Wn., Nov. 13, Elizabeth L., wife of Rev. Samuel M. Freeland.

KEELER—In Earlville, Io., Dec. 1, Mrs. A. B. Keeler, wife of the pastor at Earlville.

LOVE—In Oak Park, Ill., Nov. 9, Matilda Wallace, widow of Rev. Dr. William De Loss Love, aged 86 yrs.

PEASE—In Claremont, Cal., Nov. 28, Rev. E. M. Pease, for eighteen years a missionary of the American Board in the Micronesian Islands. In 1894 he returned to this country on account of ill health, and since then has been engaged in translating the Old Testament into the language of the Marshall Islands.

SCHWAB—In Lincoln, Neb., Mrs. H. S. Schwab, wife of the pastor of Zion German Church in Lincoln.

JOHN W. BAILEY

Deacon John W. Bailey died in Georgetown, Mass., of heart failure, Nov. 13, 1906. He is survived by one sister. He was born in Beverly, Mass. When a lad, he with his parents removed to Ipswich, Mass., where he received his education. Later he went to Gloucester to learn a trade, and while there united with the Congregational church. On his return to Ipswich he removed his relation to the First Congregational Church there and did faithful Christian work in the church and community. In 1877 he removed to Georgetown and went into business there and removed his relation to the Congregational church there, where for several years he has held the office of deacon and was also a member of the choir.

As a citizen he was beloved and respected by all and as a friend and neighbor kind and obliging, and will be greatly missed.

CATHERINE A. BERRY

Catherine A. Berry, daughter of the late Deacon Allen and Rebecca Berry, died in Middleton, Mass., Nov. 26, aged sixty-seven years, two months. For fifty-eight years Miss Berry was a faithful member of the Middleton Congregational church and deeply interested in all its activities. Her Christian character was especially marked in her self-sacrificing spirit, and whether in the schoolroom, where she spent many years as a teacher, or later in the home, where her duties called for much self-denial, the same spirit was always manifest.

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Ullsters and Rain Coats	\$8.75 to \$20

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Church and Ministerial Record

Calls

BACKUS, W. M., to Union Ch., Green Bay, Wis.
 BARROW, EDW. F., Amherst, Mass., to Union (Cong'l) Ch., Newport, R. I. Accepts, and is at work.
 BRISTOL, FRANK L., Candor, N. Y., accepts call to Riverside, R. I.
 BROOKSHIRE, JOHN J., Grace Ch., Chicago, Ill., to First Ch., Austin, same city.
 CHAPMAN, ADELBERT P., Yale Sem., to Old Lyme, Ct., where he has supplied several months. Accepts.
 DIBBLE, WM. L., Fort Atkinson, Wis., to Covenant Ch., Chicago, Ill. Accepts.
 DODGE, A. J., to Coventryville, N. Y. Accepts.
 GREEVES, W. H., Boston University Theological School, to assistant pastorate of First Ch., Melrose, Mass., with special charge of East Side Branch. Accepts.
 HOLBROOK, IRA A., Guthrie, Okl., to Toledo, Io.
 KIDDER, SAM'L T., Ripon, Wis., accepts call to First Ch., Springfield, Mo.
 LARKE, EDMUND, Berthold, N. D., to Biwabik, Minn. Accepts.
 OWEN, T. NEWTON, Bristol, R. I., declines call to Mt. Vernon, N. Y.
 PERCIVAL, CHAS. H., Mystic Side Ch., Everett, Mass., accepts call to Rochester, N. H.
 SNYDER, OWEN M., Greenwich, O., to Hennepin and Florid, Ill.
 TAFT, JAY N., Summer Hill, N. Y., accepts call to Elizabeth, N. J.
 TUTTILL, WM. B., E. Hartford, Ct., to Leominster, Mass.
 VINCENT, THOS. H., Pilgrim Ch., N. Weymouth, Mass., to Clinton, Ct.
 WARREN, WM. F., Walpole, N. H., to Second Ch., Peabody, Mass.

Ordinations and Installations

HATCH, GEO. B., 4. East Ch., Ware, Mass., Dec. 5. Sermon, Rev. Wallace Nutting; other parts, Rev. Messrs. E. A. Chase, W. B. Oleson, J. F. Gaylord and Prof. A. B. Bassett.
 HAZEN, FRANK W., 4. First Ch., Falmouth, Mass., Dec. 4. Sermon, Rev. A. W. Hazen; other parts, Rev. Messrs. P. A. Job, Carleton Hazen, Wm. Harris, Arthur Varley, Austin Hazen and C. H. Washburn.
 LINCOLN, HOWARD A., Andover Sem. (not Bangor), o. Dexter, Me., Nov. 22.
 OHOL, AUGUSTINE D., Yale Sem., o. Ashburnham, Mass., Dec. 4. Sermon, Rev. C. N. Green; other parts, Rev. Messrs. C. C. Merrill, C. A. Lincoln, N. T. Dyer, Granville Yager and Prof. H. S. Cowell. Mr. Ohol will be a leader in Y. M. C. A. work in India, his native land.
 ROWELL, WILFRID A., o. United Ch., New Haven, Ct., Nov. 19. Sermon, Prof. B. W. Bacon; other parts, Profs. L. O. Brastow, F. C. Porter; Rev. Messrs. Newman Smyth and H. M. Whitney.
 WELLES, SIMON B., Oberlin Sem., at Mohall, N. D., Nov. 27. Parts taken by Rev. Messrs. F. C. Bliss, E. E. Cram, E. S. Shaw, J. F. Lanesborough and Supt. E. H. Stickney.
 YARGAR, EDW. J., Union Sem., o. Weymouth Heights, Mass., Dec. 5. Sermon, Rev. E. N. Hardy; other parts, Rev. Messrs. Edw. Norton, J. L. Sewall, R. J. Haughton and R. H. Cochrane.

Resignations

BALCOM, FRED'K A., Henniker, N. H., to take effect April 1, 1907.
 BICKFORD, WARREN F., Muskogee, Ind. Ter.
 BRISTOL, FRANK L., Candor, N. Y., to take effect Jan. 1, after a pastorate of nearly five years.
 HUMPHREYS, OLIVER M., Gage, Okl.
 KIDDER, SAM'L T., Ripon, Wis.
 MERRY, ISAAC J., Chatham, N. H., and Stow, Me., to take effect Jan. 1.
 SNYDER, OWEN M., Greenwich, O.

Dismissions

COOL, JAS. W., Bedford Park Ch., New York City, Dec. 3.

Personals

BROOKS, WM. E., formerly pastor in W. Haven, Ct., and in recent years a resident of Warren, Ct., has removed to Cambridge, Mass., to make his home with his son Clayton.
 MCCARTHY, JOHN, pastor in Huntington, W. Va., was recently chosen to represent the Ohio Valley Improvement Association at the National Waterways Congress in Washington, Dec. 6-8.
 STEVENSON, Mrs. ANN, long-time member of church in Bethel, Ct., on her 100th birthday received many calls and gifts—blankets and roses from the church, 100 carnations from the hat factory, a birthday cake decked with 100 candles, etc. Her cheery, contented spirit makes her greatly beloved.
 WOODS, LAMBERT L., is meeting with excellent success at Nome, Alaska, receiving a salary of \$3,000 and finding his congregation responsive to calls for local benevolences and for aid in the Eskimo mission.

Receptions

CORE, HARLEY R., and wife, having completed two years of pastoral work at Kelley's Island, O., an

important and promising home missionary field, marked the milestone by giving a reception to their parishioners in the church building. It was largely attended by the best citizens. The pastors at Sandusky and Marblehead assisted Mr. and Mrs. Core in receiving.

DODGE, AUSTIN, by church in Lyndeboro, N. H., which presented him with sum of money, with appreciative addresses, on his removal to Schenectady, N. Y.

ELVIN, JAS., by First Ch., Douglass, Mass., to welcome him to his new parish.

SMITH, OTTERBEIN O., and wife, to congregation of First Ch., Council Bluffs, Io., at beautifully decorated parsonage.

Churches Recognized

HIDEWOOD, S. D., Plainview Ch., 21 Nov.

Material Gain

BRISTOL, ME., Rev. E. B. Mills. \$10,000 (not \$70,000) endowment from the surviving brother of the most prominent resident family.

GREENFIELD, MASS., Second, Rev. C. W. Merriam. New social rooms opened, with reception and supper by men of parish. Cost of improvements about \$5,000.

HARTFORD, CT., Fourth, has purchased land adjoining its present property on which it may erect

Continued on page 844.

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FITTED TRAVELING BAGS

Men's and women's fitted traveling bags, made of cowhide, seal and sea lion. Fitted with sterling silver, ebony, celluloid and nickel toilet articles. These bags are lined with leather or silk. Priced from

17.00 to 50.00

TRAVELING BAGS

Women's traveling bags, made of fine quality sea lion leather, light weight and all hand-sewn. Gilt and oxidized trimmings. Lined with silk moire. Size 16 inches. Priced at

18.00

Size 17 inches priced at 19.00

Size 18 inches priced at 20.00

TRAVELING BAGS

Men's traveling bags, made of fine black box calf. All hand-sewn, single and double handles, leather-lined, 3 pockets. Sizes 16 to 20 inches. Priced from

15.00 to 20.00

SUIT CASES

Heavy cowhide leather suit cases, hand-sewn edges, well-protected corners, strong, hand-made handle. Inside and outside straps. Linen-lined. 24-inch size, priced at

7.75

SUIT CASES

English sole leather saddle-made suit cases, extra deep cover, all hand-sewn, hand-stitched handles fastened with two extra large rivets, two best brass locks. 24-inch size, priced at

20.00

SUIT CASES

Light weight cowhide leather suit cases, hand-sewn with ring handles, imported lock and catches. Linen-lined, priced at

9.00

SUIT CASES

Extra strong cowhide suit cases, straps all round outside, hand-sewn edge, hand-made handle, corners fastened with heavy bell rivets. 24-inch size

7.50

Special—Cowhide suit case, linen-lined, 4.25.

Church Federation and the Waldensians

Before the Boston ministers last Monday, Sec. E. Tallmadge Root of the Massachusetts and Rhode Island Federation of Churches, effectively explained its methods and told of its success in Jamaica Plain, Providence, Worcester and elsewhere. One part of the plan is for all evangelical churches in a given section to unite in employing a missionary visitor who shall call on every family and endeavor to win them to attend some church in their vicinity. Mr. Root described the encouraging growth in churches adopting this plan of visitation, which he believes will do much to Christianize the multitude of foreigners who are invading New England.

To evangelize the Italian in his native land is the purpose of Rev. V. Alberto Costabel, who told of the good work already done by the brave Waldensians. After 300 years of persecution, they have 44 organized churches, 65 stations and more than 30 points regularly visited. They need funds to enable them to respond to calls which come to them from all over their country, for pastors, evangelists, teachers and other Christian workers. It is surely to the advantage of the United States to secure the evangelization of the immigrant from Southern Europe before he reaches our shores. Mr. Costabel is in Boston for a num-

ber of weeks and is addressing various bodies in the interests of his work.

Congregational Fund for California Churches

Previously acknowledged.....	\$11,309 38
Bridgewater, Mass., Friend, Central Square Cong'l Church.....	1 00
Somersville, Ct.....	4 34
Southington, Ct.....	6 00
Norwich, Ct., Broadway.....	53 97
Darien, Ct., First.....	28 00
Westfield, Mass., Second.....	20 00
Topsfield, Mass.....	7 83
Attleboro Falls, Mass., Central.....	8 00
Greenwich, Ct., Second.....	7 00
Mason, N. H.....	2 35
Hopkinton, N. H., Friend.....	3 75
West Haven, Ct., First, additional.....	1 00
Stafford Springs, Ct.....	35 81
Holliston, Mass., First.....	8 34
West Springfield, Mass., First.....	22 00
Shelburne Falls, Mass. Primary S. S.....	6 04

Total.....\$11,524 81

SAMUEL USHER, Treasurer,
176 High Street, Boston, Mass.

RECEIVED BY THE CHURCH BUILDING SOCIETY IN CHICAGO

Aurora, Ill., First.....	\$42 30
Winnetka, Ill.....	29 13
Millburn, Ill.....	12 16

Waukegan, Ill.....	5 00
Cresco, Io., First.....	21 61
Rockwell, Io.....	18 60
Fairfield, Neb.....	5 46
Toledo, O., Washington Street.....	15 00
Kelley's Island, O., Sunday School.....	5 00
Holdrege, Neb.....	6 00
Lake Geneva, Wis.....	14 61

Total.....\$174 87

WILLIAM W. NEWELL, Treasurer.

RECEIVED BY THE CHURCH BUILDING SOCIETY, NEW YORK

Winsted, Ct., First.....	\$20 00
Westford, Mass., Union.....	7 00
Winchester, Ct.....	5 76
Rumford Falls, Me., Mary Harvey Wilson.....	15 00
Chatham, O., Church and Sunday School.....	20 00
Charles City, Io.....	20 90

Total.....\$88 66

CHARLES E. HOPE, Treasurer.

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The Recovery of Evangelism

[From a Sermon in the Old South Church, Boston, Dec. 2, 1906, by Rev. Allen E. Cross.]

Men have been wondering at the return, the recovery of evangelism. They had said it was out of fashion, a thing of the past. But along with a certain mood of our time that doubts God's person is the reaction of philosophy to reassert it. And it is this interpretation of the universe, not by the lowest but by its highest, that is the prevailing philosophy. Now this ascent Through God to Man, to use Dr. Gordon's victorious title, this reassertion of will and conscience back of all things, must justify the active, positive, evangelistic attempt to bring about a personal contact with that will and conscience. For this is just the attempt of evangelism and its justification—the honest attempt of the honest evangelist in every age of revival! So Wesley, so Whitefield, so Edwards, so Moody and dear Henry Drummond, so Gipsy Smith in this very day of the Lord Jesus, attempt to set a man face to face with his maker—to oblige the man, once at least, to choose his relation to his God! And verily this has been the crest and climax of all preaching, from the day when the leader of Israel said to his nation, "Choose ye this day whom ye will serve: but as for me and my house, we will serve the Lord!"

The will of man is man, and the will of God is God! To put the will of man over against God's will, and make it once for all yield, in triumphant surrender, is evangelism, new or old. And for minds that dread superstition or emotionalism, or the contagious sweep of the crowd, there is no more reasonable act than this—to face the Soul of things, reverently, yet calmly, and say, "I give myself to thee, I dedicate my life to thee." William Ellery Channing is a name at the farthest remove from the irrational and the theatric in religion. A few years ago, at the unveiling of that most gracious statue in our city, Edward Everett Hale told us that Channing's power as a preacher dated from that hour in his Richmond life, when he wrote these words, "I

have now solemnly given myself up to God!" Does it seem presumptuous to so offer to God the sword of our manhood? It is our right, our duty, our destiny!

Trembler, do not whine and chide—
Art thou not also real?

The most real act of our real selves is such a heart to heart dedication.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, DEC. 7

Miss Charlotte Hill of Lynn presided and brought comfort to the busy women who lead a somewhat strenuous life, especially at this season of the year, by her reference to Martha of Bethany, who has often suffered in comparison with her sister Mary, but whom the Lord loved and commended. Mrs. Daniels spoke especially of the help of the Wonderful Counselor, who has promised to be with his own to the end of the world.

Miss Hammond of Mexico brought to the fore her friend Miss Tappan, who in recalling her visit of several weeks in Chihuahua and Guadalajara paid a beautiful tribute to the missionaries whose friendship she made then, and to the loyalty to ideals which she found existing there.

Miss Calder read an interesting letter from Miss Alice Browne of Tung-chou, describing her schoolhouse and the opening of the school. It was a graphic picture that she drew of the girls as they came, not with trunks and suit cases, but with funny little round pillows and big parcels—bed quilts and other things—all dressed in clean, new blue cotton garments, and perhaps jingling in their ears a pair of cheap blue and white earrings, which they all like. "Their clothes are all in such beautiful order, too—mothers are the same the world over, are they not? And whether your name is Dorothy or Ping An, she mends you all up for school." It was quite a matter to get them all arranged in classes with books, slate pencils and new Chinese pens, which are only camel's hair paint brushes. These Chinese girls, as Miss Browne writes about them, do not seem so unlike girls in our own country, and evidently she feels that there are just as warm hearts tucked away under their little blue wadded garments. Her time at present is mainly given to the Chinese language—"Study, study, study"; but she adds, "I can see daylight ahead, and I am so glad I am here."

The Grandeur of Norway

I shall never forget the night of July 7 in Tromsø, where for the first time in my life I beheld the sun at the midnight hour. It shone large and bright above the mountain ridge, and the eye could gaze into its luminous glory without flinching. Over the mountains, blue and white, and over the limpid fjord it cast its reddish light. In the neighboring birch groves the birds sang lustily, blending their notes with the deep diapason of a distant cataract. Amidst such sublimity one cannot fail to feel the presence of the Creator, a presence enrapturing and awful.—Gustav Melby, in *The Standard*.

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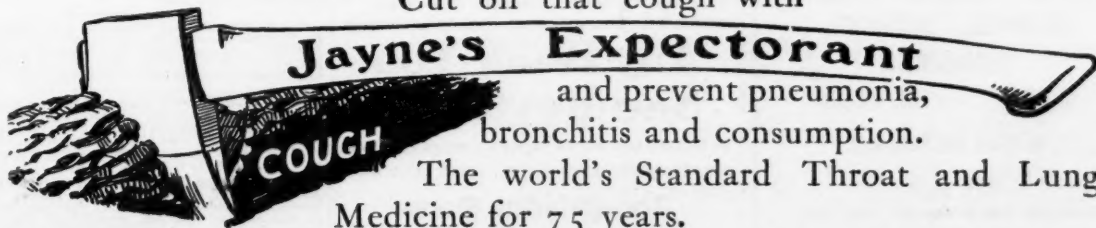


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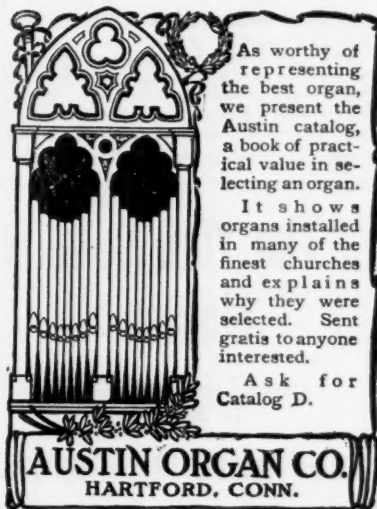


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A quarterly dividend (No. 36) of ONE AND ONE-QUARTER PER CENT. on the Common Capital Stock of the American Graphophone Co. will be paid on Dec. 15, 1906, to stockholders of record Dec. 1.
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Small parties. Choice of routes.
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FREE TOUR TO EUROPE

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REMEMBER CLERKS.—The Shepard Norwell Company will share its Christmas receipts. The artistic effects and general air of splendor achieved by the experts in charge of the Shepard Norwell Company's holiday decorating are drawing great crowds to the store on Winter Street and Temple Place. Externally the famous establishment is more pleasing than ever before, while there are countless suggestions seen from the street, indicating in a measure the immense and diversified character of the stock which has been prepared for the benefit of the Christmas buyers.

Everything which can come under the definition of high-class dry goods can be readily found, it seems, in this store. Many of the newer designs in fabrics are more than usually pleasing and interesting for their delightful appearance and novel composition.

A striking feature of the Shepard Norwell exhibit is the arrangement of the stock in such manner as to afford the maximum of convenience to the thousands of visitors. Space has been economized without the crowding or obliteration of anything. The magnificent lighting system adds greatly to the comfort and pleasure of the public.

With their characteristic generosity the owners of this store have announced that they will allow their clerks a percentage of the store's receipts during the three weeks previous to Christmas. This is in accordance with the usual custom of the store.

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Our Benevolent Societies

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The *Missionary Department* sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The *Business Department*, known in the trade as *The Pilgrim Press*, publishes *The Congregationalist* and *Christian World*, the *Pilgrim* series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools, and sells the books of other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the U. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

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Massachusetts and Boston

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ALL ABOARD FOR CANADA.—New Year Excursions to Montreal and Quebec at Reduced Rates. From Dec. 28 to Jan. 2 inclusive the Central Vermont and Grand Trunk Railway Companies in connection with the Boston & Maine R. R. will sell special excursion tickets from New England points to Montreal and Quebec and return for one fare plus \$1. For example, the rates from Boston will be \$10 to Montreal and \$12 to Quebec, via Montreal, with stop-over privileges at Montreal and any other point in Canada. From Worcester the fares will be Montreal \$9.50 and Quebec \$11.50; from Springfield they will be Montreal \$9.40 and Quebec \$11.40, with proportionately low rates from other points. These tickets are good returning until Jan. 31. This excursion comes at a time when the ice carnivals and winter sports are in full swing and offers an unusual opportunity for visiting Canada during one of the most fascinating seasons of the whole year there. The Central Vermont is the popular line to Montreal and operates three fast express trains daily between Boston and Springfield and that city. The New England States Limited, leaving Boston daily at 11.30 A. M., arriving Montreal 10 P. M., carries wide vestibule coaches, Pullmans and a parlor café car, serving meals a la carte throughout the journey. Other trains leave at 9 A. M. and 7.30 P. M. For further particulars or reservations write or apply to T. H. Hanley, N. E. P. A., Central Vermont and Grand Trunk Railways, 360 Washington Street, Boston.

POLISHING FURNITURE.—The manager of a furniture factory says that if women understood the value of soap and water there would not be so many calls for furniture polish. But soap and water must be used with judgment, as strong soap would be injurious. Make a tepid suds of Ivory Soap; dip a cloth in it, squeeze and go over the furniture several times. Polish with a chamolis cloth.

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Salesman wanted for staple line. Must be high grade in every respect. Salary \$50 a week and expenses. Other openings on file. Write Business Opportunity Co., 1 Union Square, New York.

Real Estate man for office New York firm. Duties: renting, selling, etc. Other positions on file. Write for list. Business Opportunity Co., 1 Union Square, New York.

Rome. World's S. S. Convention, 1907. First-class tour, only \$157. All expenses. Apply at once. Tickets to Egypt and Palestine \$73 extra. Rev. L. D. Temple, Watertown, K., Mass.

Missionary in need of a horse and buggy, cannot purchase one on small salary. Please contact this in your gifts and by so doing encourage one in the work. Address Far West, 50, care *The Congregationalist*, Boston.

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It will serve the interest of all concerned if, in correspondence suggested by announcements in our Advertising Columns, mention is made of the fact that the advertisement was seen in *The Congregationalist*.

The Child's Sunday Reading

This indifference to the fame of the Bedford tinker is, we fear, spreading. Pilgrim's Progress is not thumbed by the children of today so diligently as by those of a generation or two ago. In many families there is less distinct religious life, and the old line between "Sunday" reading and that which is appropriate for week days is rapidly fading. In this liberal era the refined humor of "Buster Brown" and the "Katzenjammer Kids" is left to do the work once

performed by Christian, Great-heart and Mr. Valiant-for-Truth. If ever we fall back into that stage of unsophisticated piety which makes it seem worth while for a man to glance at the pages of a good book at least once a week, Pilgrim's Progress must resume its primacy in Sunday reading.—*Evening Post*.

Most of the great books, I suppose, have been written in rather small rooms.—*From van Dyke's Essays in Application (Scribner's)*.

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WASHINGTON, D. C.

Church and Ministerial Record

(Continued from page 839.)

a building for the Sunday school, which has outgrown its present quarters.

HAVERHILL, MASS.—Remodeled and redecorated edifice reopened Nov. 25, with sermon by Prof. Calvin M. Clark, recently the pastor. Improvements include stained glass windows and electric lights.

HOLYOKE, MASS., Second—Industrial League opens reading and recreation room in basement.

LEWISTON, IDA., Pilgrim, Rev. S. B. Chase. Corner stone laid of \$6,000 edifice, with addresses by President Black of the Normal School, Mr. Wright, superintendent of secular schools, Rev. R. D. Nichols, superintendent of Sunday schools, and others. The stone is of Quincy granite. Membership has increased in the twelve months of active life from 22 to 57; Sunday school enrollment is 100, and almost \$4,000 have been secured for new building.

NORTH WYOMOUTH, MASS., Pilgrim, Rev. T. H. Vincent, retiring pastor. \$2,500 raised to pay last half of a long standing debt.

PAWTUCKET, R. I., Pawtucket Ch., Rev. F. J. Goodwin. Nearly \$9,000 secured to build house of worship for Darlington branch. Four lots, admirably located, given by Darius L. Goff.

SPRINGFIELD, MASS., Hope, Dr. S. H. Woodrow. All bills paid and missionary gifts increased \$1,000 last year. Pastor's salary increased \$500 for second time.

Dedications

CAMDEN, ME., Rev. L. D. Evans. The 100th anniversary of the church, recently observed, and the 17th year of the pastor's service, have been crowned by the dedication, Dec. 5, of a beautiful new chapel and parish house costing about \$5,000, and containing all modern equipment for church work.

Suggestive Features and Methods

ARCADE, N. Y.—Rev. T. A. Stubbins has arranged a system of Bands so connected with the church organization that a child is always a member of the church from the moment of baptism, which constitutes him a member of the Children's Band. At 12 he is transferred to the Temple Band, thence to the Teachers' and Workers', and last to the Pisgah Band, for the elderly members. A graded system of duties and studies suited to the various ages is described by the pastor in a leaflet for which the interested might send stamps.

BOSTON, MASS., Jamaica Plain Central, Rev. C. J. Hawkins. Chih Jen Yung Club, a mission class of girls, whose name means: wisdom, benevolence, the courage of one's convictions. Their attractive program for the season's study is headed, Around the World in Six Months: Special excursion ticket, good for one first-class passage on the Air Ship Imagination, personally conducted by the Chih Jen Yung Club. It is printed on a long strip of orange cardboard, with a coupon for each evening. The traveler begins with A Farewell Visit to the Congregational House, interviewing five secretaries; after which such interesting fields are visited as these: The Celestial Empire; Land of the Cotton and the Corn; The Land of the Braves; Empire of the Mikado; Land of the Trident; Way Down in Dixie; The Empire of the Sultan. Mrs. Hawkins, the pastor's wife, who leads the club, while preparing a chafing dish supper recently, was seriously, though not dangerously, burned about the hands and elsewhere. She is slowly but steadily gaining.

FOND DU LAC, WIS., Rev. J. H. Chandler. A week of renewal services, during which each "lover of the church" was asked for a definite answer to the question, What do I desire to have my church stand for? Another achievement was the joining of a church orchestra and chorus of 50 voices in a Choral Union.

IRASBURG, VT.—Rev. Josiah Poston has been reading to his people Sunday evenings short, original stories, afterward published in the *Well-spring*, *Boys' World*, etc.

ALL THAT THE FONDEST
Of Fond Mothers Desires for the Alleviation
of her Skin-Tortured Baby is
to be Found in Warm Baths
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Assisted by Cuticura Ointment, the great Skin Cure. These pure, sweet and gentle curatives afford instant relief, permit rest and sleep for mother and child, and point to a speedy cure in the most distressing of torturing and disfiguring humors, eczemas, rashes, itchings and chafings of infants and children, when the usual remedies and even the best physicians fail. Cures made in infancy and childhood are in most cases speedy, permanent and economical.

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The Heart of the Commonwealth

If Boston does claim the brains, the intellectual leadership of the old Bay State, in Worcester County we "count time by heart throbs." It was a hearty grip and a warm welcome that the Worcester Congregational Club gave to the pastors of the county, who were their especial guests Dec. 3, to hear Dr. Washington Gladden and have their hearts warmed by his Reminiscences of Seventy Years.

The city rejoices in the acquisition of Dr. Edward P. Drew, as pastor of the *Old South*, and expects great things from Dr. Van Horn's successor. At his recent installation, President Mackenzie preached a masterly sermon on "Ye are all sons of God through faith in Christ Jesus."

Worcester is not without its problems. Not all its seventeen Congregational churches are growing like the *Adams Square*, under the leadership of Rev. Percy H. Epler, which has added forty-five members and enlarged its seating capacity by one hundred during the past year. On the other hand, after careful consideration, it has been decided to discontinue *Immanuel Church* as a separate organization and conduct it as a mission. The pulpit is usually supplied by local pastors, while the general oversight of the work is in the hands of Miss A. Josephine Taft, who has been acting pastor of a church in Maine. Rev. R. J. Floody, *Immanuel's* pastor until December, 1905, is to do settlement work in Worcester. Meantime, the City Missionary Society is endeavoring to raise \$12,000 by Jan. 1, to pay, in addition to other expenses, the mortgage and floating debt of *Immanuel Church*, and one-half of the mortgage on *Bethany Church*, as agreed, the Church already having raised its share. In case this is accomplished, the City Missionary Society will hold in trust the title to the *Lake View, Armenian, Sumner Street* and *Immanuel Churches*, valued in all at \$30,000, besides an endowment fund of \$10,000.

While not looking with envious eyes towards our Athens of today and the new St. Paul who has been pouring out his burning message there, Worcester is hoping that the work of Dr. Chapman and his associates in a mid-winter campaign may be equally blessed here. Already we hear of beginnings in evangelistic work. The pastor at *Upton*, Rev. E. W. Eldridge, began a two weeks' session Dec. 2. He will be assisted by Rev. Duncan A.

[Publisher's Department]

A FRIEND'S ADVICE

Something Worth Listening To.

A young Nebraska man was advised by a friend to eat Grape-Nuts because he was all run down from a spell of fever. He tells the story:

"Last spring I had an attack of fever that left me in a very weak condition. I had to quit work; had no appetite, was nervous and discouraged.

"A friend advised me to eat Grape-Nuts, but I paid no attention to him and kept getting worse as time went by.

"I took many kinds of medicine but none of them seemed to help me. My system was completely run down, my blood got out of order from want of proper food, and several very large boils broke out on my neck. I was so weak I could hardly walk.

"One day mother ordered some Grape Nuts and induced me to eat some. I felt better and that night rested fine. As I continued to use the food every day, I grew stronger steadily and now have regained my former good health. I would not be without Grape-Nuts as I believe it is the most health-giving food in the world." Name given by Postum Co., Battle Creek, Mich. Read the book, "The Road to Wellville," in packages. "There's a reason."

McPhie and careful preparations have been made for the work.

The *Salem Square, Swedish Church* believes that it has found a great leader in Rev. O. P. Peterson, just come to it from the Mission Covenant Church in Rockford, Ill. He stands six feet four and has a physique worthy of a son of the Vikings. He comes with a good reputation as a preacher and a man of broad views.

The strong *Leominster church* has speedily chosen a successor to Rev. Lawrence Phelps in Rev. W. B. Tutill of East Hartford, Ct.

At *Ashburnham*, Dec. 4, occurred a notable ordination. Fourteen years ago there came a fourteen-year-old boy, Augustine D. Ohol, from India to Cushing Academy. After graduating there and at Bates College and taking a theological course at Hartford and Yale, he was ordained, Prof. C. M. Geer, who had been his teacher in college and seminary, preaching the sermon. He goes back to India after a splendid preparation to be a leader in the Y. M. C. A. work among his own countrymen.

T. C. R.

Wanted: Good Ideas on Church Work

During the coming year in this department we wish to make a specialty, to a greater degree than heretofore, of the features, movements and methods of work which are most suggestive and stimulating to our readers, so that after scanning our columns they will be better able to solve their own problems, and will be filled with courage to carry on their own work. We believe that many good plans are being successfully tried in our churches and those of other denominations, of which we hear nothing and of which our readers ought to know. We therefore invite them to co-operate to this end by telling us what their churches are doing and how they are doing it, whenever they think their activities differ from those of the average church and would interest the churches throughout the country. We shall welcome, in brief form, fresh suggestions growing out of practical experience, as to church work in its various departments, especially in these lines:

ENLISTING THE INTEREST AND SERVICE OF MEN.

HOLDING AND HELPING THE YOUNG PEOPLE. WHAT TO DO FOR THE BOYS AND GIRLS.

FINANCING THE CHURCH FOR THE COMING YEAR.

EQUIPPING A MODERN CHURCH KITCHEN.

THE BEST USE OF PRINTERS' INK.

GOOD IDEAS ON VENTILATION.

WAYS OF REACHING OUTSIDERS.

MAKING CHURCH GROUNDS ATTRACTIVE.

SUITABLE CHURCH ENTERTAINMENTS.

VARYING THE MIDWEEK MEETING.

Material on Work for Boys and Girls should reach us by Jan. 1.

For the best usable article on any of the above subjects we will pay five dollars. Other articles which the editors consider especially valuable will be paid for at space rates. Articles containing from 500 to 1,200 words are more likely to be accepted. This offer is not confined to our subscribers nor to Congregationalists. Address all manuscripts to Church News Editor, *The Congregationalist*, Boston, Mass.

It is oftener faithlessness than faith that clamors for immediate statistics. The purposes of heaven are very long, and God fulfills himself in many ways. The soul of man is infinitely delicate, and you can never tabulate the powers that touch it. Be not weary in well-doing. You see no fruit? So be it. Remember that with your covenanted Lord a thousand years are as a single day. He that believeth is strong to sow in tears, but he shall not make haste to reap in joy.—G. H. Morrison.



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RATE, \$100.

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Dec. 12-19. RATE, \$85.

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While at Port Antonio side trips covering Windsor, Burlington, Swift River, Blue Hole, and a rafting trip on river Rio Grande have been arranged for.

Regular Service.—The fleet of Admiral steamers also maintain a regular service, leaving Boston and Philadelphia each week.

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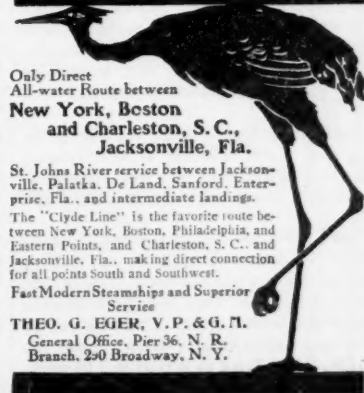
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Christmas all the Year Round

(Y. P. S. C. E. Prayer Meeting)

BY REV. H. A. BRIDGMAN

Topic, Dec. 23-29. How Can We Carry the Christmas Spirit through 1907? Luke 2: 8-20.

What it would be like. Wouldn't we all like to live through 1907, if it were going to be marked by the manifestation of the Christmas spirit through every one of its three hundred and sixty-five days? Of course we mean the Christmas spirit at its best, not the feverish excitement which sometimes takes its place, impelling its possessor to hurry around at the last moment in search of perfunctory gifts, entirely regardless of the wearied shop girls, postmen and expressmen. We do not want a prolongation of that nervous, extravagant temper which shows itself so often during these busy weeks. But to perpetuate Christmas at its best—the loving smiles, the cheery greetings, the delightful arts and surprises of love, the good cheer introduced into public institutions, hospitals and homes, the pleasure given to little children in the tenement district, as well as on the avenue—this indeed would be well worth while. And wouldn't it be a sensible thing to do? Now the holidays are often overcharged with merrymakings. Children have a glut of presents, and so little appreciate each one; the poor have a surfeit of "goodies," and stuff themselves too full, and in the course of a few weeks their larders are almost empty again. It is far wiser to scatter through the year the bright spots.

Is it feasible? All very well in theory, but how are you going to bring it about? Well, the reason why Christmas is such a pleasant season now, is that people think of some one besides themselves and their thoughts find concrete expression. Through most of the year Number One is uppermost in our thoughts. Number One often includes number two, to be

[Publisher's Department]

"PROUD AND GLAD"

Because Mother Looked So Well After Quitting Coffee.

An Ohio woman was almost distracted with coffee dyspepsia and heart trouble.

Like thousands of others, the drug in coffee—caffeine—was slowly but steadily undermining her nervous system and interfering with natural digestion of food.

"For 30 years," she writes, "I have used coffee. Have always been sickly—had heart trouble and dyspepsia with ulcers in stomach and mouth so bad sometimes, I was almost distracted and could hardly eat a thing for a week.

"I could not sleep for nervousness, and when I would lie down at night I'd belch up coffee and my heart would trouble me. At last, when I would want to drink coffee, it would gag me. It was like poison to me. I was thin—only weighed 125 lbs., when I quit coffee and began to use Postum.

"From the first day that belching and burning in my stomach stopped. The Postum went down so easy and pleasant. I could sleep as soundly as any one and, after the first month, whenever I met any friends they would ask me what was making me so fleshy and look so well.

"Sometimes, before I could answer quick enough, one of the children or my husband would say, 'Why, that is what Postum is doing for her'—they were all so proud and glad.

"When I recommend it to any one I always tell them to follow directions in making Postum, as it is not good to taste if weak, but fine when it is boiled long enough to get the flavor and rich brown color." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in packages. "There's a reason."

sure, and the other members of our inner family circle, but few of us think the year through of other folks generally. But for a few weeks at the Christmas season Number One retires into the background, and the other person, the girl in the kitchen, the postman, the distant kinsman, the friend of former years, the sick, the lonely and the miserable, claim our attention. Now if we can think of them for a day or two, is there any inherent reason why we should not think about them the year through?

Thank God there are among us men and women who carry continually on their minds and hearts the welfare of their fellowmen; they grieve over the Congo atrocities, the massacres of the Armenians in Macedonia, the sweatshop iniquities and the other flagrant instances of man's inhumanity to man. They see mankind not merely in a mass, but they look upon their neighbors and associates and townsmen through the eyes of Christ. Why should we be loving and tender toward one another for a few days in December and forget all about one another during the rest of the year?

What feeds this human interest? Jesus is the real center of the Christmas rejoicing and gift-giving, even though many seem hardly to realize it, and the greater and the more constant our thought of Jesus, the sweeter will be our Christmas season, and the more likely we shall be to prolong the spirit of it through 1907. So if we really want to love men throughout the coming year, to think of them tenderly, considerately and frequently, we must acquire an ever-deepening realization of the meaning of Jesus, of the width of his sympathies, of the continual outgo of his compassion, and we must go back from Jesus to his Father and ours, who sent his well-beloved Son, not merely to furnish us an example, but to manifest his own fatherly love to all mankind. Our attitude toward men is, as a rule, determined by our attitude toward God. Enthusiasm for humanity, it is true, seems to carry some men far into the fields of fruitful social service, but for us Christians the persistent and adequate motive is found in the words of the disciple who knew Jesus best: "Beloved, if God so loved us, we ought also to love one another."

Dr. Clark Going to South America

Dr. F. E. Clark's next trip will have as its objective South America. He will leave Boston by the middle of next month, and on his way visit the West Indies and Panama. He will be absent five months, returning in season for the International Christian Endeavor Convention at Seattle in July. The Endeavor movement is well started in Venezuela, British Guiana and Chile, and is especially strong in Brazil. As this is to be the first visit of the founder of the society, his presence and words will greatly strengthen its members. This last autumn Dr. Clark has been busy attending state and local meetings of Christian Endeavor unions in different parts of the country, and he says that in numbers, intelligent interest and enthusiasm he has never seen them equaled. He has also served as university preacher for a fortnight at Cornell University, as in previous years, and he reports that never before was so much interest in religion displayed among the students, nor so many men preparing for the ministry and missionary service. Dr. Clark believes that the tide is turning toward the ministry again, at least in some quarters. We suspect that the recent decisions of several bright young Cornell undergraduates to become ministers were due in part to Dr. Clark's personal influence and words.

The friends your money buys, your lack of it sells.—Arthur Goodrich.

[Publisher's Department]

Stomach Sufferers Squander Millions

In Search of Relief.

The world is full of disordered stomachs and 90 per cent. of the money spent upon physicians and drugs goes in an attempt to cure the stomach.

People are made to believe that in order to gain health they must doctor their stomachs and use cathartics. So the doctor gets his fee for the stomach treatment and the druggist for the physic, until the savings of a life time are exhausted and yet no cure.

Let's be reasonable.

The sick stomach is in every case the result of over-eating, hurried mastication and improper choice of foods. The mucous lining all the way down the food tract loses its sensitiveness, and when food is forced down the muscles fail to respond. They do not churn the food as they should. The glands no longer give out gastric juice to dissolve the food and render it capable of assimilation. The man has become a dyspeptic.

There is one sure way and only one to bring positive relief. Put into that stomach of yours the very elements that it lacks to get that food into liquid form. It takes pepsin, diastase, golden seal and other ferments to accomplish this. The healthy stomach contains these elements. The dyspeptic stomach lacks part of all of them. Stuart's Dyspepsia Tablet is made up of just what the dyspeptic stomach lacks—nature's digestives.

Stuart's Dyspepsia Tablets are not a medicine, not a drug, not a cathartic. They do not cure anybody of anything but Dyspepsia and Indigestion and such ailments as arise from poorly digested food.

While they digest the food the stomach recuperates. The mucous membrane is coming out of its stupor, the gastric juice is coming to the surface, the muscles are regaining their power. Every organ of the body takes on new life, the skin gains color and the eyes are no longer tinged with yellow. You live.

Why doctor and why drug yourself? Stuart's Dyspepsia Tablets will take care of your food while Nature cures you.

Try a box at your druggists, 50 cents. Or, if you prefer a free trial package before buying, send your name and address today. F. A. Stuart Co., 68 Stuart Building, Marshall, Mich.

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1907

THE BEST YEAR OF THE BEST RELIGIOUS PAPER

1907

BULLETIN NUMBER THREE, Supplementing Important Announcements in the Last Two Issues

A Telegram from Chicago That Tells Its Own Story

Chicago, Dec. 4, 1906.

To *The Congregationalist*, Boston.

I find I can furnish you some articles in the course of
the year.

F. W. GUNSAULUS.

Busy though Dr. Gunsaulus is in connection with his presidency of Armour Institute, his pastorate of Central Church and his many lecture engagements, he has consented to write several articles dealing with vital modern questions, the fruit of his own careful study and wide observation.

Fine Service from Foreign Correspondents

1907 is going to be a remarkable year in foreign lands from the Christian point of view. In April will be held in Shanghai a great gathering of missionaries of all denominations from all over the realm. In Japan the World's Christian Students' Federation meets also in April—the first international Christian conference ever held in any non-Christian land. Besides these special gatherings there will be during the year other momentous events. *The Congregationalist* is equipped to report both the general and special happenings of the year. It will publish letters from Rev. J. L. BARTON, D. D., and Rev. C. C. CREEGAN, D. D., secretaries of the American Board on deputation to the Orient, while the regular force of correspondents consists of

REV. ARTHUR H. SMITH, D. D., China.

REV. J. H. PETTEE, Japan.

REV. GEORGE H. WHITE, Turkey.

REV. J. P. JONES, India.

PILATE'S WIFE, by Pauline Bouvé—A Story in Three Chapters,

Describing with reverent imagination the surroundings and atmosphere of the trial of Jesus and analyzing acutely the characters of Pilate and his wife. It is a strong story of the Ben-Hur order.

Better Ways of Doing Things in the Routine of Church Work

From week to week the Church News Department will present articles from men who have tried successfully new methods. There will be topical broadsides on

ENLISTING THE INTEREST AND SERVICE OF MEN.
HOLDING AND HELPING THE YOUNG PEOPLE.
WHAT TO DO FOR THE BOYS AND GIRLS.
THE BEST USE OF PRINTER'S INK.

WAYS OF REACHING OUTSIDERS.
MAKING CHURCH GROUNDS ATTRACTIVE.
VARYING THE MIDWEEK MEETING.

THESE SPECIAL ARTICLES WILL APPEAR

Getting in the Stranger—The Follow-up System. REV. DWIGHT S. BAYLEY.
Naturalize the Boys! REV. G. WALTER FISKE.
What the Church Can Do for the Boy. REV. WILLIAM S. MITCHELL.
Saving the Church by Printer's Ink. REV. WILLIAM MOORE.
The Church Garden. ANDREW AUTEN, Landscape Architect.

THE CHRISTMAS NUMBER NEXT WEEK

An Array of Timely Articles

The Christmas Story in Art, with illustrations. ESTELLE M. HURLL.
Mothers of the New Testament. MRS. ELLEN C. PRATT.
A Visit to Bethlehem. REV. GEORGE A. GORDON.
Christmas in the Steerage, a sketch. EMMA A. GILMAN.
A Quiet Talk on Christmas. S. D. GORDON.

Cover Design by Frances K. Winslow.

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ALSO LONG CHAINS

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Including Shell Goods in the New Empire Effects, and Extreme Novelties in Combs and Barrettes with White Stone and French Gilt Mountings,

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Are shown in all the latest novelties and new colorings, including Purses, Card Cases, Carriage Bags with Fittings, Beaded Bags and Motor Sacks, Leather Frames, Travelers' Fitted Toilet Cases, Travelers' Clocks.

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Summer Tours. **Norway, Sweden and Russia.** Long tour sails June 20. An exceptionally fine tour including the **North Cape**, fjords of **Norway**, **Stockholm**, **St. Petersburg**, **Moscow**, **Nijni Novgorod**, **Warsaw**, **Vienna**, **Prague**, **Dresden**, **Berlin** and **Copenhagen**. Short tour sails July 4. A leisurely trip to the **North Cape** and fjords of **Norway** and through **Sweden** and **Denmark**.

Tour A sails June 20. **Ireland, England, Paris, Belgium, Holland, The Rhine, Switzerland and Germany.**

Tour B sails June 29. **Italy, Switzerland, The Rhine, Paris and London.**

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